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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Senator Chandler's proposal that the Government seize the armor-making plants of the Bethlehem and Carnegie companies will hardly be taken *au sérieux*. The maximum limit of \$400 per ton, decided upon by Secretary Herbert, and accepted by the last House, was a reasonable one. The Senate reduced it to \$300. If the price be now restored to \$400, bids would probably be sent in and the present delay and friction be relieved.

The Senate tariff experts, who constitute the subcommittee on Finance, are working steadily on the Dingley Tariff bill. Their sessions are secret, and every precaution is taken against any information of their decisions reaching the public. They have given audience to such representatives of the great industries as desired to see them, but have carefully reserved their own opinions. It is understood, however, that reductions are to be made all along the line, many of the schedules being regarded by business men as "unnecessarily high, and likely to provoke further agitation and legislation."

Davenport, Iowa, possesses the largest and costliest filter plant in the world. It consists of ten shells each 9½ feet in diameter and 32 feet long. The filtering medium is a crystalline sand obtained from Horn Island in the Gulf of Mexico. It is kept clean by means of a system of hydraulic jets underneath and in the sand which are applied to stir up the mass at certain intervals and thoroughly wash every grain, the water in this case being drawn off from the top. The capacity of the plant is 7,500,000 gallons, and the cost \$1,200,000. The water is taken from the Mississippi River at a point above any large sewage outlet. It emerges from the filters and mains free from sediment, pure and sweet.

President McKinley has appointed Senator Wolcott, Charles J. Paine of this city, and ex-Vice President Stevenson commissioners to represent this country, under the act of Congress approved March 3, "for the promotion of an international agreement for bimetallism." These gentlemen will go abroad about May 1, and visit the leading commercial nations of the world with the purpose of paving the way for an international conference which shall establish a new coinage ratio between gold and silver, and thus rehabilitate the white metal in this country. Senator Wolcott is sanguine of success, because of encouragement which he claims to have received in his visit to Europe last winter. Others are not so sanguine. "Every effort," says the New York Times, "big or little, real or sham, to 'promote the free coinage of silver' by any means whatever is terribly costly nonsense."

Professor Edward D. Cope, of the University of Pennsylvania, who died on the 12th inst., held high rank among American scientists and was an indefatigable worker. He was paleontologist to the U. S. Geological Survey in 1870, and later made remarkable discoveries of fossils in the far West—among them the five-toed ancestor of the hoofed animals predicted by Huxley and others. His range of investigation took in every species from the lowest vertebrate up to man, and his monographs, some 350 in number, form a systematic record of the

development of paleontology in this country. Professor Cope was looked upon as the leader of the Neo Lamarckian school of evolutionary philosophy. He was a member of many scientific societies both abroad and here. The Royal Geological Society of Great Britain awarded him the Bigsby gold medal in 1879. His age was 57.

The Mississippi flood continues above the danger line at several points, and breaks in the levees have been frequent. In the State of Mississippi last week over 15,000 farms, containing 2,000,000 acres of land, were under water, and reports from Missouri, Tennessee, Arkansas and Louisiana indicated a proportionate submerged area. Over 15,000 square miles, whereon dwell a population of 379,685 people, have been for several weeks under water. The suffering, of course, is great, especially among the colored people. The relief work, both local and governmental, among the destitute is being wisely carried on. Faith in the costly levee system for restraining this turbulent river within bounds is being seriously shaken. It is contended, however, that the levees built by the Government or by the River Commission have stood the strain, crevasses having occurred only in those constructed by State, county, or private enterprise.

A Negro for a Naval Cadet.

Randall C. Bundy, a colored lad of Cincinnati, in a competitive examination for a cadetship at the Naval Academy at Annapolis, carried off the honors and has been duly nominated. His congressman has expressed a determination to see that he enjoys his rights, under the Constitution, to receive the training and rank of a naval officer. Previous attempts to secure these privileges have failed. Colored aspirants have either been frightened off, or been rejected at the entrance examinations, or been "bilged" after remaining a few months. The white cadets have in every case rebelled against the presence of a Negro in their midst; in one case they refused to fence with one. A combination against the recent appointee is already announced at Annapolis. It will be a triumph indeed for him if he endures the isolation and persecution, takes high stand in his studies, and does away with "the unwritten law" that no Negro can become a naval officer.

The Fur Seal Question Again.

This vexatious and seemingly-interminable question is again brought to the front. Last year the British authorities refused to give effect to the injunction of the Paris Tribunal with reference to the use of firearms by the pelagic hunters—an injunction intended to prevent "a wasteful mortality" by reason of so many seals sinking after being shot. The American patrol fleet thereupon claimed the right to board British sealers to see if the injunction was enforced. The British Government protested that such behavior by our revenue officers was intolerable, and must not be resumed. Secretary Olney, in reply, justified the course of our officials, and intimated that there could be no change of program on our part unless British sealing vessels were compelled to comply with the injunction. He also supplied some figures showing the necessity for additional restrictive regulations; for example, that by actual count no less than 25,000 dead seal pups were found on the Pribyloff Islands in 1895 which had perished from starvation because their mothers had been slaughtered at sea by sealing vessels. The British Government declined to recede from its demand, and Secretary Olney remained equally firm. The approaching "open season" has led to a reopening of the diplomatic correspondence. A despatch has been sent to the British Foreign Office, expressing the views of this government relative to the heedless butchery of the seals, and inviting a conference on the subject. Further, the President has appointed ex-

Secretary John W. Foster and ex-Assistant Secretary U. S. Hamlin commissioners to assist in the negotiations. Both these gentlemen are eminently fitted, by their familiarity with the subject and their admirable personal qualities, to bring the matter to an amicable settlement—if England is willing.

Mail Dispatch in New York City.

The pneumatic tube system for conveying mail matter has been operated successfully in Philadelphia during the last four years. A speed of 3,000 feet a minute is attained by the carriers. It has been found possible to keep mails open at the post-office until within five minutes of the departure of a train, whereas under former conditions from half an hour to a full hour was necessary. The next city to enjoy this privilege is New York. The Government has already contracted with the Tubular Dispatch Company for underground pneumatic tubes along eight different routes to twenty or twenty-five sub-stations. These tubes are to have an inside diameter of eight inches. The carriers will be twenty-one inches long and have an internal diameter of six and seven-eighths inches. Ten of these carriers can be sent in one minute, if occasion requires. By means of the collection wagons mail matter can be arranged en route to a "tube" station, and be promptly dispatched to the central office on arrival. At the same time, the heavy mails received at the main office can be distributed almost instantly to the sub-stations.

The Culture of the Sugar Beet.

The sugar bill for this country, paid to foreigners, foots up over \$100,000,000. It is believed that this external expenditure can be greatly diminished, and a profitable industry for our farmers be built up, by promoting the cultivation of the sugar beet. For several years the Agricultural Department has given attention to the raising of "high hereditary sugar beet seed." This seed is rare and hard to get. It is said to be worth its weight in gold. The Department possesses only about five pounds of it, but the quality of this amount is exceedingly choice. This seed is being distributed among the experimental stations in the different States. It will be sent as far south as the Carolinas and Texas. Thence it will be forwarded to leading agriculturists with instructions regarding the cultivation of the plants and arrangements for the return of samples to the stations in the fall for analysis. Interest in sugar-beet culture will also be awakened by bulletins prepared by experts in the Department and issued to the farming districts. Capital will not be lacking for the building of factories to convert the product into sugar if the farmers will raise the beets.

The Famine in India.

If recent tidings be true, it has not yet reached its height. Frightful as is the mortality now, it will increase when the hot season now approaching sets in with its burning winds; then the emaciated creatures, now gathered in camps, will droop and die by thousands, and thousands more will succumb to cholera and other pestilences which follow in the track of famine. Lord Dufferin, in the current number of the *North American Review*, shows clearly that the underlying trouble in India is overpopulation; formerly wars, pestilences, slave-dealing and infanticide sometimes "swept vast regions almost clear of their inhabitants;" the benign rule of England has changed all that, and the people multiply rapidly. All attempts to colonize them elsewhere, say in Burmah, fail; they cling to the ancestral soil. When, therefore, famine smites, in spite of all precautions and systems of relief, great mortality is inevitable. At the beginning of March the number of persons employed on relief works, or in the receipt of gratuitous relief,

had risen to 3,216,000. Those who are able to work are employed on railway-building, road-making, canal-digging, and other works of public utility; women, children, the aged and infirm, are collected in camps and fed. Public charity in hundreds of beneficent rills is flowing towards this stricken land, but with all that is or will be done the distress will be unpeppable.

The Japanese in Hawaii.

Precisely what Japan intends by her "peaceful invasion" of Hawaii she does not divulge. Her colonists in those islands already number 24,407, or over one-third of the entire population, and hundreds of emigrants are sent thither every month. The labor market is glutted, and there is nothing for those newly arriving to do. Their numerical supremacy has become such a menace that President Dole recently attempted to check the tide by refusing permission to land to a party of 448 Japanese. Part of these were contract laborers, and were excluded by law; the others were turned back because they did not possess \$50 each in gold. Thereupon the Japanese consul-general entered a strong protest and appealed to his Government. The Japanese press bristled with advice that "a firm attitude" should be taken towards both the Hawaiian and the American governments. A Japanese war-ship has been ordered to Honolulu; almost simultaneously orders were sent to the U. S. S. "Philadelphia" at San Francisco to proceed to the same port. A recent announcement by the Hawaiian authorities, in calling for "tenders for a new road," that "at least 50 per cent. of the unskilled laborers employed on this work are to consist of Hawaiians, Americans or Europeans," will not tend to allay the excitement. This is the first time that Asiatic labor has been directly discriminated against, and the effect will be watched with interest. This country has declined thus far to annex Hawaii; it has, however, formally announced its determination to permit no foreign interference in the affairs of the islands. This tacit protectorate may prove insufficient.

War between Greece and Turkey.

Greece has succeeded at last in provoking Turkey to take up the glove. The audacious raids of the "irregulars" in Macedonia last week proved too much for the patience of the Sultan, and orders were sent to Edhem Pasha, the Turkish military commander, to assume the offensive. Diplomatic relations have been severed between the two countries. Now that hostilities have really begun—the fighting is said to be fierce along the Thessalian frontier—it will be interesting to see what attitude will be taken by the Powers. Their so-called "concert" turned out to be an exceedingly unstable one as respects Crete, though they seem determined to blockade that plucky little island into submission. Thus far in fact, on the plea that the integrity of the Turkish empire must be maintained at all hazards—an integrity which they have themselves repeatedly violated—they have ignominiously sided with that disreputable power. Will they continue to side with her? Russia, it is believed, will hold aloof; so will Italy, and possibly England; no one can forecast what Germany or France will do. Will the threat to blockade Greece be now carried out? That would, of course, effectively embarrass the operations of the inferior contestant. Left alone, Greece will have her hands more than full in fighting a power so strong as is the Moslem. Her total war strength on land is 210,000 against 887,300 of her foe—or only one-fourth. Her naval force, too, is inferior, though her ships (what few she has) are newer and more powerful than those of Turkey. But she has the advantages of position, of popular European sympathy, of sturdy patriotism, and of high moral purpose. There are Greeks enough in Macedonia to make a strong contingent, even if the province remains neutral.

Our Contributors.

PAUL BOUND.

Carrie B. Steele.

"I am an ambassador in bonds."

"In chains I sit, while a world in need
Cries out for the Bread of Life;
And bread it must have, O Lord, from Thee,
Or perish in sorrow and strife."

"In chains I sit, yet my heart aglow
Had meant the hungry to meet
With hands well filled from the stores of God
'Mid snows or in desert heat."

"In chains I sit, for the same strong Hand
That stirred this impulse true,
Has closed the gates of circumstance,
And forged my fetters, too."

"In chains I sit at His feet and learn
How loss into gain is wrought;
'If My praise you gladly sing in pain,
My glory to thousands is brought."

"In chains I sit, but celestial chimes
Make these prison walls resound;
Though fettered in body, my soul is free,
And the Word of God is not bound."

"In chains I sit, as His grace I sing;
Now a listening throng draws near,
Then signals along Time's utmost shore:
'This God a dungeon can cheer!'"

"In chains I sit," cry sorrowing hearts,
"With nothing to do or dare!"
Perhaps He is waiting through you to speak
To His world some message rare.
Milton, Mass.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

XIV.

Prof. W. T. Davison, D. D.

AN examination of literature can never adequately describe life. But it is difficult to set one's finger upon the pulse of a community and so to feel, as nearly as may be, the very throbbings of its heart. Now and again such an opportunity offers, and in the task allotted to me—that of giving some idea of the religious life of this country—it is furnished by such a series of meetings as were held in London last week. The occasion was the assembling of what is now known as the

National Council of Evangelical Free Churches.

I have described in previous articles the movement which has found its climax in the formation of this Council. I may say again, however, in a word, that it is of recent origin, that for a few years personal members only belonging to the chief Free Churches met in congress, but that during the last three years a representative character has been given to the organization, so that the Council stands for a real and now very vigorous and effective federation of churches. Baptists, Congregationalists, Friends, Methodists and Presbyterians are the chief of these. The central gathering in London represented 384 local federations, 11,000 churches, and 7,000,000 of church members—probably 70,000,000 scattered throughout the world. These numbers may not seem very large to readers on your side of the Atlantic, who are accustomed to high figures, but in this country, considering the preponderance of an Established Church, they are very significant. Figures published in the *Contemporary Review* for last month show how rapidly the Free Churches have been increasing during the last few decades, more rapidly in proportion than the Anglican Church, in spite of the revival of energy and activity which that church has undoubtedly experienced.

But the chief significance of the Council in question does not lie in the numbers it represents. To some of us it seems to indicate the only solution of the great problem of Christian unity which is, or is likely to be, possible. It stands for federation, not organic unity. Does not history and personal experience prove that—for evangelicals, at least—this is the only direction in which Christians should under present conditions seek to realize their unity in Christ? Rome, with her arrogant claim of universal spiritual sway, High Episcopalians who contend that a particular organization is essential to Christianity, may dream of one organic community extending over the globe. Free Churches are pledged by their very name to a higher ideal. The denominations stand for something, as writers in the *HERALD* have recently been proving. The distinctive peculiarities of each—so far as each is truly Christian—represent elements which enrich the church catholic, and which should not be wholly lost. By feder-

ation these individual characteristics may be retained, but are prevented from becoming too rigid or assuming a disproportionate importance. The first thing that should be made clear about this Council is that no church is robbed of anything which it at present possesses, or bound over to be silent upon points which it considers to be of importance, but on which full agreement with other federated churches is at present impossible. It marks, however, an immense advance upon the old denominationalism, as may be briefly shown.

The Council met in the City Temple, Dr. Joseph Parker, pastor. Mr. Price Hughes was the outgoing president, and he, in his official capacity, preached the opening sermon on "We speak that we do know and testify that we have seen"—the true ground of religious authority as built up on the Christian consciousness in living touch with the Christian's living Lord. Dr. Monro Gibson, the president for the coming year, was then inducted into his office and delivered an admirably comprehensive and able address, chiefly emphasizing what he called "the positive side of Free Churchism." Subsequent addresses and discussions were upon evangelistic efforts, the present aims of the Free Churches, and kindred topics; while public questions, the policy of this country in relation to Greece and Turkey, the State regulation of vice in India, and others of moral and social importance, received their due meed of attention. A reception was held at the Mansion House by the Lord Mayor of London, and Churchmen as well as Nonconformists have been generous in their hospitality, the Bishops of London and Rochester, Archdeacon Sinclair, Canon Scott-Holland and others entertaining representatives to the Council as their guests. Dr. MacLaren was to have preached the Congress sermon, but at the last moment was prevented by illness, and Dr. Parker at very short notice filled the gap with his customary ability and greatly to the profit of the assembled crowds.

From the records of the addresses and debates it is my business to select a few salient features which are characteristic of this remarkable movement—one likely to be exceedingly influential in the twentieth century. All who have attended any of these meetings must be conscious that they mark

A Great Advance

in spirituality, catholicity, and in the true idea of Christian unity. Let me try to illustrate: Dr. Monro Gibson, in his opening address, dwelling upon the relations of these federated churches to one another in the past and the new relations now opening up, said they had discovered that "for the most part we have been right in what we affirmed and wrong in what we denied." Perhaps that epigrammatic statement would not bear very close analysis, but its general meaning is clear and very true. The positive elements in a creed are the all-important ones, and well for the church which can recognize this and constantly act upon it. Of course it is necessary from time to time to "deny," to "protest," to "dissent;" but this may be done either in a negative or in a positive manner. The protest of the Reformers of the sixteenth century was positive enough; a large part of the Protestant creed affirms rather than denies. But everything depends on where the emphasis is laid; and one chief feature of this new movement is the insistence upon the positive elements in the common creed of the churches, so that they may be united on the basis not of a common hostility, but of a common and vigorous Christian faith and life.

One paragraph of Dr. Gibson's address might seem to conflict with this, but really illustrates it. He said—and the words deserve all attention—"There are practically now only two great divisions of the church of Christ in this country: Sacramentalists and Evangelicals. The Anglican and Roman sacramentalists have been drawing so close together that it is often difficult to distinguish between them; the only difference remaining in many cases being the acknowledgment or disavowal of allegiance to the Pope." On the other side, Dr. Gibson spoke kindly of Unitarians, but showed why they could not be reckoned among evangelical Christians, and, in fact, all the lesser distinctions between Christian communities resolve themselves into the main distinction made above. The Free Churches, then, are by their very constitution anti-sacramentalist. But they will do well—and it was one chief merit of Dr. Gibson's address that he struck this note so clearly—to assert this fact by emphasizing their positive evangelicalism rather than their negative anti-sacramentalism. The free and

generous spirit of a Gospel faithfully preached will dissolve the narrowness of priestcraft and high ecclesiasticism. The total abstainer should not only denounce alcohol, but provide wholesome drinks and places which may counteract the evil attractions of public houses or saloons. Men cannot live on negations, and a very "positive" Gospel is needed by a sinning and suffering world. As Dr. Gibson said, "Your views may be all right, but the woes of the age cannot be healed by views;" a demonstration of Free Church principles is only likely to be effective when it is upheld and borne out by a demonstration of Free Church practice.

Another feature of the movement which is very encouraging is

Its Prevailing Spirituality.

It cannot be denied that in the past the political element has been too prominent in the assemblies and utterances of "dissenters." This was not wholly their fault. They were driven to ally themselves with one political party, and the existence of a State Establishment of religion was—and is—a perpetual provocation to many. The rights of Christian citizenship, moreover, must not be neglected or slighted. But the effect of these and other considerations has been to make the gatherings, especially of Baptists and Congregationalists, largely political. Methodists, and to some extent Presbyterians, have been shyly regarded as little better than lukewarm in the good cause. And at the outset of the present movement this traditional difference threatened to produce misunderstanding. Happily, wiser counsels have prevailed, and it is seen that while great moral and social questions must receive consideration at the meetings of a national council, the strifes of party politics should by all means be excluded, and a spiritual tone and character be above everything preserved. In my opinion, the whole success of the movement depends upon the fidelity with which this principle is adhered to. Doubtless easier said than done. It is a difficult and delicate task to "maintain a spiritual tone;" in point of fact it cannot be done by any methods of human devising; it depends upon the spiritual character of the leaders of the movement, and, above all, on the immediate influence of the Spirit of God.

The whole *raison d'être* of the evangelical churches is their spirituality. "We claim," says Dr. Gibson, "to stand for the spirituality of the New Testament; but what if our spirituality is only in the New Testament?" It is easy to sneer at ritualism and show its essential childishness, forms and symbols good for babes—happily styled "the kindergarten of religious worship." But what if we have largely to do with babes, and pretty toys and mechanical devices and playing at lessons are more popular than hard study? Christ's work in the world will not be accomplished by denouncing zealous men who deny themselves to the point of asceticism, work hard among the poor and ignorant, and try to teach them by pictures and music and "kindergarten" methods. The only way for the churches called evangelical to counteract what they consider to be partly childish and partly misleading is to illustrate the greater power of spiritual truth when spiritually held by spiritual men. And this is not easy. It is because it is so hard that the "corruptions" of Christianity have been so many and so frequently recurring in the history of the church. Now if these federations, in their numerous local forms and in their yearly central union, could hold up this high ideal before all the Free Churches and enable them to draw continually nearer to its attainment, banishing the elements of political partisan strife, would not all Christendom be the gainer?

Especially, if one note, strongly struck at the London gathering, could be effectively maintained—that of

A True Catholicity.

There are in existence so many spurious forms of this much-praised and little-practiced excellence. It is unnecessary to particularize; suffice it that the tone of the various speakers, from the president onwards, furnished an excellent example of genuine "catholicity." "We have been far too individualistic in our personal religion," said one speaker, "and too denominational in our church life. We must make the church catholic no mere vision in the air, but a great reality never to be lost sight of, never to be made light of, never to be subordinated to personal, congregational, or sectarian interests." It is a perpetual problem for the church of Christ on earth how to gain and keep the true curve of order and beauty in this matter. It

cannot be by sacrificing the personal, the local, the particular; neither can it be by exclusive attention to these. Denominationalism may be unlovely, but denominations have their uses and at present are indispensable. As was said earlier in this article, federation seems to solve the problem so far as present conditions allow—federation upon a free, evangelical, spiritual basis. The Evangelical Alliance has virtually failed, though it still affords opportunities for friendly meeting among Christians. But, if we rightly gauge the possibilities of this movement, it would seem to make the tie between the churches close enough, but not too close. It does not simply provide a platform on which good men may meet, utter platitudes on Christian charity, and thence depart, to know one another no more. Dr. Monro Gibson, in the closing sentences of his address, referred very gracefully to the approaching Lambeth Conference of Anglican and allied bishops, and in an admirable spirit showed sympathy with the aims of such a Pan-Anglican assembly and prayed that the Divine blessing might rest on all their deliberations. But the utterance of Christian sentiments is not enough, and the attempt to realize organic unity is too much. "We can't be absorbed," said Dr. Guinness Rogers; but it is quite clear that those who are so far agreed as evangelicals are, in contra-distinction to sacerdotalists, ought to draw nearer together. It is too soon, perhaps, to forecast the issues of this already great and influential movement. If it goes on as it has begun; if, above all, it can preserve its spirituality, it will transform the sundry and scattered Nonconformist churches of this country into one compact army of many regiments, powerful for good beyond all present conception.

Handsworth College, Birmingham, Eng.

PROFESSOR HENRY DRUMMOND.

Some Personal Reminiscences.

Rev. R. F. Horton, D. D.

WHAT a sob at the heart it brings to learn that Drummond is dead! The oppressive silence of two years, unbroken by any book or booklet from his exquisite pen, has been hard to bear, but we thought we were only waiting, and presently the voice would be heard again, and the luminous presence would be back among us. And now we learn that it is not to be. He has said all—enough, perhaps; at any rate enough to establish him forever in the hearts of all who read and think; but what a fragment of what he would have said when the mind was as ripe as it was brilliant, and the man was as complete as he was fascinating.

The first time I met him was twenty-one years ago. It was in a summer drive among the English lakes. And how characteristic it is of his unobtrusive modesty, which never failed him when his name was on every tongue, that I recall nothing of the meeting except that we met! But every subsequent opportunity of meeting is clear as a photograph in my memory. No man's face whom I saw yesterday is so distinct as Drummond's, which I have not seen for nearly three years. The curious dignity as of a long-descended nobleman, the genius in the deep-set eyes, the exquisite sympathy and winemess about the mouth, and the grave, delicious laughter which was always a tremble in his voice and even in his manner. He seemed a child of insight and of joy. He was one of the few men—I say it with diffidence and humility—who, if a portrait must be painted of our Lord, might have sat as the model. The manner, the tone, the cast of mind, the attitude towards men, friends or strangers, were such as I conceive the Divine Man's to have been.

I met him in Harvard University in the spring of 1893. He was at the time delivering the famous Lowell Lectures, which, published as "The Ascent of Man," are his richest contribution to modern thought. But on that day he was meeting the secretaries of the various Y. M. C. A. societies assembled from the innumerable universities and colleges of the United States. They were all zealous and serious young men, overwhelmingly impressed with their representative responsibility, and many of them were tainted with that narrow and unexpansive dogmatism which, rare in Boston, is common enough in the Western and Southern States. Drummond was delightful and audacious. They were under a spell while he spoke, and then they were allowed to ask questions. The questions were a little crude, but very earnest. "What should you say," asked one enthusiast, "to a man who comes up to you and says that he believes there are errors in the Bible?" There was a moment's pause, and then Drummond, the bright and beautiful champion of the faith, who had done more than any man living to win young university men to Christ, said quite gravely, though with a little sparkle in his eye, "I should say that I agreed with him." It was as if a bombshell had exploded in the assembly. But how characteristic of Drummond! He won his way with inquiring minds because it was clear as the day that he would never dream of defending a position because it was traditional and accepted, because he seemed to have no

concern for what is considered orthodoxy, and held no brief for any church or creed; whenever he said that he believed, his belief carried weight, and one knew that with an unbiased mind, calmly surveying the fields of knowledge and religion, eager for truth in both, he found his faith in Christ as sure and inevitable as his facts of science.

A Norwegian theologian, Professor Horn, has just published a series of essays, which includes one on Henry Drummond. It is a warm appreciation. To Drummond he owes more than to any English thinker. The famous book, "Natural Law in the Spiritual World," is still on the *Index Expurgatorius* of Norwegian orthodoxy, but Dr. Horn has found out and welcomed the beautiful teacher. If only Drummond could have been known to the Established Church of Norway in time, perhaps we should not have today the pain of seeing Nansen, the greatest living Norwegian, a hopeless agnostic. It was Drummond's mission in life to save his age from agnosticism, and only God knows how large a hand he has had in the startling revival of faith among the thinking men of the younger generation.

The "Ascent of Man" is so beautiful in form that the reader is apt to mistake it for a poem, and scientific men do not take it seriously. That is no ground for astonishment, or even for objection. The writer stands with one foot in the region of hard scientific facts and with the other in the eternal realm of the spirit. His function is to bring the two together, to reveal even that they interpenetrate. He shows how the spiritual strikes its roots in the natural. He traces the elements of religion in the rude ground-sketch of nature, and even in the primitive relations of the lowest organisms. The dogmatist who is sure that religion is a dream remains as unaffected as the dogmatist who regards science as the devil's work. But the great majority of us, especially in our youth, are not yet dogmatists on either side. We have an open-eyed admiration for truth of science and for truth of religion. We want to know that the two are not mutually exclusive. If for a year or two we swear by our religious dogmatist, and then for a year or two more by our scientific dogmatist, as life clears and the mind strengthens we demand the common standpoint from which both orders of truth can be understood. Drummond tolled manfully to obtain that standpoint for us, tried not unsuccessfully, while the petty minds of all sorts derided him; Orthodoxy from one bank of the unbridged stream cursed him for a heretic, Science from the other sneered at him as a sentimentalist. Meanwhile, he continued to build the bridge. And when the work is done, it will be generally recognized that some of the strongest piers were sunk by this brave and beautiful spirit.

Yet Drummond the great teacher and the garlanded champion of a scientific religion, is not the whole Drummond. There is Drummond the traveler. Who ever traveled or wrote like him? I am in no position to estimate his contributions to geographical or biological discovery. But no book on the Dark Continent has the charm of "Tropical Africa." There for the first time one is in the country not with a troublesome author playing the *cicerone* and worrying you with his own projects and views, but simply with a pair of keen and humorous eyes, watching the elephants gambol among the forests, surprised by the mimetic insects, and fascinated by the inner economy, the statecraft, warfare and personal prowess of the ants, the eternal ants, with their long tracks over the paths and up the tree-trunks, on earth and in air! That is the kind of travel-book which is worth your money — as the public quickly discovered, and it leaped through edition after edition — for such a book dispenses you from the necessity of visiting the country yourself. It is inimitable. No Englishman could write such a book. Pierre Loti might have done it if he knew anything of nature or of God, or if he could have faced the toils of African travel. But Drummond was our Pierre Loti, with a sufficient scientific equipment and with a great heart lying always at rest with his God. There is no other Drummond.

And what does the Boys' Brigade owe to this man? and boys, unborn, who may not be of the Brigade? One might rest the reputation of an ordinary man on that one slim production, "Baxter's Second Innings." You begin it — even a boy, I should imagine, would begin it — with jolly laughter, and finish it with tears; laughter innocent and refreshing, tears penitential and redemptive. To write a tract for boys which is charming as Rider Haggard or even R. L. Stevenson; to bring to careless young life the same sweet, strong sense of eternal things that he had brought to grown men — that was a noble, a great achievement. The larger books will be in time superseded as their results are embodied and carried to a climax by subsequent workers. Even "The Greatest Thing in the World" may cease to sell, as its burning truth becomes gradually admitted. But that little book for boys will be in fashion and in season as long as there are boys. The boys whom it has brought to think, to pray, to really live, will give it to their boys; and perhaps Drummond will be known in later generations by this slight brochure as Cowper is known by "John Gilpin," and Defoe by "Robinson Crusoe."

How gladly would I talk on about this beautiful spirit that is gone! But the columns of a newspaper are not the place to speak of the deeper things of personality. And even a long book on the man and his work would not exhaust the subject, for he, too, belongs essentially to the eternities. — *Christian World* (London).

AROUND THE MEDITERRANEAN.

XIII.

Jerusalem.

Dora M. Jones.

WE are not prepared by anything that we had heard or read for the exceeding beauty of the Harem Court of the Mosque of Omar, the old Temple enclosure, still surrounded with massive walls, and occupying nearly one-fourth of the area of the whole city. You reach it through a long arcade, the Cottonmakers' Street, on a site occupied by a similar street in the time of our Lord. Passing under a huge Saracenic gate, you enter the outer court, dotted over by olives and ancient cypresses. A shallow flight of steps leads to the upper platform, with the Mosque of Omar in the centre and the Dome of the Chain close by. Several mihrabs (or praying stations) and small shrines and fountains with graceful cupolas are planted here and there, their delicate fine contours relieved against a sky of such intense and burning blue as quite to "kill" the soft peacock shade of the Dome of the Mosque. On the side of the square by which we entered there runs a long range of cloisters, now dervish schools and colleges, but during the Christian occupation used to accommodate pilgrims, and at the corner is the great pile of buildings called the Barracks, occupying the site of the Roman Castle of Antonia. The windows command the whole of the Temple Court, so that we could understand how the Roman centurion could have seen all that was going on during the riot, when Paul so narrowly escaped being torn in pieces by his countrymen during his last visit to Jerusalem. The flight of steps leading up to the barracks is almost certainly that up which the saint was "borne by the violence of the people," and here probably Christ Himself ascended when taken before the Roman governor.

Another side of the enclosure is occupied by the Mosque of El Aksa, the most sacred of any of the Mohammedan mosques after Mecca. The two remaining sides are bounded by walls, and here the hill descends steeply to the dry bed of the Kedron. In spite of the change in every detail, we know at least that we are standing on the area once occupied by that Temple of which, in the words of the prophecy, "not one stone has been left upon another," and we can easily realize the main features of the structure. Substitute for the Byzantine cloisters and the El Aksa mosque a double colonnade of white marble pillars entirely surrounding the sacred area. Imagine an inner court slightly raised and separated from the outer by a stone balustrade bearing tablets which forbid the stranger to enter on pain of death. (One of these tablets we saw a few days previously in the Museum at Constantinople.) Then on a higher level still, and surrounded by another colonnade, were the Courts of the Israelites and the Priests, and finally, about where the Mohammedan shrine now stands, the Temple itself, with the great altar of burnt offering before the entrance, and within it the "Holy of Holies."

Not even the most famous courts of the Alhambra exhibit a loftier triumph of Saracenic art than the exquisite building known as the

Dome of the Rock.

or (incorrectly) as the Mosque of Omar, it being no mosque at all, but a memorial shrine. Such a blaze and glory of color, subdued and tempered into exquisite harmony, such fineness and intricacy in arabesques and mosaics, such richness of stained-glass windows, combined to make one splendid and satisfying whole, I remember nowhere else. Your gaze loses itself in the glories of the dome, where the colors play into each other like the hues on a peacock's neck, and you feel as if you could study forever the perfect proportions of arches and clerestory. In the centre of this perfect shrine, guarded by a railing, is the Holy Rock itself, the original site of Ornan's threshing-floor, and probably of Abraham's intended sacrifice. Here stood, according to some, the "Holy of Holies;" according to others, the altar of burnt offering. Beneath is a cave around which many Moslem legends cluster, and which communicates by an aperture with the surface above, and in the floor immediately beneath is a slab covering a deep cavity. Those who hold the "altar" theory contend that we have here the channel by which the blood and refuse from the sacrifices were carried away by the Brook Kedron. But it is impossible to investigate the matter, as the Moslems refuse to allow the cavity to be explored. They call it the Well of Souls, and believe that it is the way by which the departed pass into the under world. The rock above

the cave they declare to be suspended in mid-air. Here they show you the footprint of the Prophet, made when he was ascending to heaven. The rock was flying up after him, when the Angel Gabriel laid his hand upon it to keep it down, and the impression of his touch is also pointed out. Whatever may be thought of these legends, they were not more grotesque than some with which we were regaled at the Holy Sepulchre Church in the afternoon. The site of the sanctuary had of course to be leveled up to the height of the Holy Rock, and an artificial platform was constructed on vaulted arches, these vaults being used for various purposes, as reservoirs, cisterns, and stables. One set of subterranean chambers to which you descend by a winding stone stair, is known as Solomon's Stables, and it is said that they were built by the genii. The immense arches of the roof are supported on massive columns, apparently of Byzantine date, though the vaults themselves are probably of immense antiquity. Subterranean Jerusalem is, in fact, a study in itself. The whole of the ground under the Temple area is honeycombed with cisterns, and the water supply was of old so abundant that in all the sieges of Jerusalem the city was never distressed for want of water. Now, however, the aqueducts which partly supplied the reservoirs have been suffered to fall into decay, and they themselves are ruinous.

Before leaving the Mosque we noticed a jasper slab into which Mohammed drove nineteen nails, of which only three and a half remain. When the last has fallen out, according to Mohammedan tradition, the end of the world will come. Across an olive-planted court we came to the Golden Gate, looking out on the Valley of Jehoshaphat. Here, as in Santa Sophia, we noticed the belief, suppressed by the Moslem creed but constant in Moslem superstition, of the final triumph of the cross. Through this gate it is said that a Christian conqueror will one day enter to take possession of the Temple, and therefore it has been carefully built up.

While going over the Mosque of El Aksa, a building which struck us, after the glorious Mosque of Omar, as hideous in proportion to its reputed sanctity, we were noting the plump and good-humored countenance of one of the Moslem janitors. The next minute all the attendants were in wild dispute with the guide about a matter of backache, and our plump and pacific friend was among the fiercest. His black eyes flashed, and his little mustache curled savagely over his faultless teeth, as he flourished his fist in the face of our unlucky Selim, who was fain to appeal to the Turkish soldier on duty. The little scene, unimportant as it was, helped us to realize the sudden passion of an Oriental mob, as we have it described again and again in the sacred writings.

We found our way back to the hotel along the picturesque and evil-smelling David Street. Here I noticed a wall overgrown with the hyssop studied of the Wise King. Though the quarter is Christian, the shopkeepers are nearly all Jews. Their fairer skin and the cast of their physiognomy make them easily distinguishable. As we passed through the Jaffa gate we met a country shepherd with his mantle of coarse stuff and the *kafiyeh* over his head, leading his flock of shaggy, black-faced sheep into the city.

After lunch and a rest, we were ready to start for the

Church of the Holy Sepulchre,

founded by St. Helena, the mother of Constantine. Here we admired once more the great Romanesque facade and the picturesque grouping of priests and pilgrims in the entrance court, but the decoration of the interior seemed tawdry and tasteless, and the whole building is so cut up into Latin, Greek, Armenian, Coptic and Syrian portions, that it is difficult to form any idea of the general plan. In the vestibule on the left is a raised divan with cushions for the Turkish soldiers who are stationed here to prevent the various Christian sects from tearing each other in pieces. We visited the various stations of devotion — the Grotto of the Sepulchre, into which only two or three are admitted at once, and where a Greek priest is stationed, who sprinkles you with rose-water; the Grotto of the Invention, where the three crosses are said to have been discovered; the Shrine of Calvary, and others too numerous to mention. Some of these sites are palpably absurd, and all stand open to grave question. The accumulation of tawdry decoration, and the evidence of abject superstition from which one could not escape, made the visit something of a weariness; though one could but

be glad to look upon the shrines for which our forefathers in Crusading times had poured out their blood like water, and which have been hallowed by centuries of faith and prayer. The sword and spurs of the heroic and pious Godfrey de Bouillon, the first Latin king of Jerusalem, who refused to wear a diadem in the city where, as he said, his Lord was crowned with thorns, were authentic and touching amid so much that was doubtful.

We found ourselves, just after sunset, on the hill which General Gordon believed, in common with many experts, to have been the scene of the Passion. It stands on the further side of the valley, north of the city; and looked at from below, its rounded form with the deep caves in the face of it, like eye-sockets, give it a strange resemblance to a human skull. It was the place of public execution, and just at its foot runs the great road to Damascus, starting from the Damascus gate, nearly opposite to the city wall. The whole sky was flushed with the vivid rose of an Eastern sunset, and against it the walls and towers of the city stood out sombre and grand, with the purple lines of the Moab hills behind them, and to the east the quiet slopes of Olivet. The whole scene brought before one with almost overpowering force the close of that tremendous day — the bare bleak hilltop, and the crosses black against the enanguined sky — when "the multitudes, beholding what was done, smote their breasts and returned."

Lastly, we visited the little rock-hewn tomb in the garden beneath, which is held by many to be at least a probable site for the "new sepulchre" of Joseph of Arimathea. It consists of two chambers in the rock, the eastern one containing two loculi, of which only one is finished. The earth in this tomb has been analyzed, and found to contain no admixture of mortal corruption. In the enclosure remains of an ancient Christian church have been found, and several tombs, one of which bears the inscription, "Buried near his Lord." Olives and figs grow about the peaceful burying ground, and it must have been at least in just such a spot that the body of our Lord was laid on the eve of the Passion. It would be better, one felt, that the exact place of the burial should remain in obscurity forever, like that of Moses, of whose sepulchre "no man knoweth unto this day," than that it should ever become certainly known only to be defaced in our thoughts by the scandal and shame of strife and imposture which darken the annals of the great Church of St. Helena.

S. S. "Midnight Sun."



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Maine Conference.

Reported by Rev. E. O. Thayer, D. D.

The Itinerants' Institute held its annual examinations on Tuesday afternoon, April 13, at Congress St. Church. The old board of officers was re-elected: President, E. O. Thayer; vice-president, W. F. Berry; secretary, E. C. Strout; treasurer, Alex. Hamilton; directors, the officers and J. A. Corey.

C. S. Cummings led the evening prayer-meeting. The church was crowded. Prayers, songs and testimonies, by preachers and laymen, filled the hour.

The popularity of Portland as a hospitable city attracts a large number of visitors to the Conference.

WEDNESDAY.

The 73d session of the Maine Conference opened in Congress St. Church, Portland.

Devotional services were held at 8.30 o'clock, led by C. A. Southard.

At 9.30 Bishop Mallalieu took charge of the opening services and administered the sacrament of the Lord's Supper, assisted by the presiding elders and by Israel Luce and Charles Munger.

W. F. Berry called the roll, and 66 brethren responded. W. F. Berry was unanimously re-elected secretary; George Andrews, historical secretary; C. F. Parsons, statistical secretary; and W. S. Jones, treasurer. D. F. Faulkner and J. R. Clifford were chosen as assistants to the statistical secretary.

The standing committees, as previously published, were nominated by the presiding elders and confirmed.

S. Hooper was selected to attend to securing subscriptions for the *Methodist Review* and the *Gospel in All Lands*.

A draft on the Chartered Fund for \$22 was ordered; also one on the Book Concern for \$705. The editor of *ZION'S HERALD*, Dr. Charles Parkhurst, Dr. Kucelund of the Sabbath Protective Union, Rev. W. N. Richardson and Dr. Brodbeck of the New England Conference, W. S. Boyard of the California Conference (who has been supplying at York, Me.), and D. E. Miller, a recent transfer to the Conference, were introduced.

Dr. Parkhurst addressed the Conference, presenting the interests of *ZION'S HERALD*, and emphasizing the value of the property owned by the Conference of New England, on Bromfield Street, Boston.

Dr. Kucelund, of Boston, urged the importance of battling for the better observance of the Sabbath, and explained the plans of the Sabbath Protective Union.

Dr. Brodbeck represented the Deaconess Home, Training School, and Hospital, in Boston. He especially requested the preachers to secure consecrated young women to attend the Training School to prepare for work as deaconesses.

It was voted to make a place in the Minutes for reports of supplies sent out by the Woman's Home Missionary Societies.

It was voted to accept certificates of examination from all Methodist seminaries and all colleges and universities.

Mr. Purdy, pastor of the Friends' Church, was introduced.

Bishop Mallalieu made a brief address, expressing his pleasure in meeting, for the first time, the Maine Conference. He urged attendance upon all the devotional services.

Adjourned, with benediction by Dr. Brodbeck.

The Woman's Foreign Missionary Society held an anniversary at 2 o'clock. Mrs. E. H. Turner, of Portland, presided. Mrs. I. Luce read the Scripture lessons and offered prayer. Bishop Mallalieu gave a very interesting account of the work of the Society as he had seen it. Mrs. Fellows, of Portland, sang two solos which were well rendered.

At a meeting of the Preachers' Aid Society \$800 were appropriated for Conference claimants. The following officers were elected: President, I. Luce; vice-president, E. T. Adams; secretary, S. Hooper; treasurer, W. J. Knowlton.

At a meeting of the Local Preachers' Association, W. H. H. McAllister was elected president; M. K. Mabry, A. F. Hinkley, Wm. Bragg, vice-presidents; Joseph Moulton, secretary.

At 4 o'clock, Rev. J. H. Hollingsworth, an evangelist from Greencastle, Ind., took charge of the evangelistic service.

The Missionary Society anniversary was held at 7.30. The church was crowded. A. A. Lewis presided. W. F. Marshall read the Scripture lesson and Frank W. Smith led in prayer. Music was furnished by the chorus choir of Congress St. Church. Dr. Leonard, secretary of the Missionary Society, gave a very inspiring address upon the topic, "The Kingdom of Heaven." The benediction was pronounced by W. H. Foster.

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THURSDAY.

A very impressive consecration service was held at 8.30, led by Rev. J. H. Hollingsworth.

At 9 o'clock Bishop Mallalieu opened the business session.

The vote of Wednesday's session upon receiving certificates of examination was amended so as to include our own institutions only.

Presiding Elder J. B. Lapham of the Augusta District presented his annual report. For the



Bishop Walden presides at the Vermont Conference at Barre this week.

year 329 conversions were reported. There have been extensive improvements of church and parsonage property.

W. F. Berry, in behalf of the preachers of the district, gave a brief and appreciative expression of respect and thanks, and handed the retiring presiding elder a purse of money.

J. A. Corey reported the Lewiston District. A large number of the churches have been improved, some being thoroughly rebuilt. There has been some revival interest at several points. A gospel tent for use on the district has been purchased.

The report of Portland District was then read by Geo. R. Palmer. Nearly every charge has had conversions and increased its membership. Like the other districts, extensive improvements on property have been made. The Epworth League, as a whole, are spiritual and prosperous in other things.

A. A. Lewis, with fitting words, presented Elder Palmer with a beautiful gold watch from the preachers of the district.

The names of effective elders were called, collections for missions and Conference claimants reported, and characters passed.

Robert Lawton was allowed to withdraw from the church and ministry and to keep his credentials.

James Wright was granted a location. C. H. Magee, manager of the Book Depository in Boston; Chaplain D. H. Tribou, of the U. S. Navy; Chaplain Plumer of the State Prison; Rev. Messrs. Dow, Boynton, Beale, Leed and Pottle of the East Maine Conference; Dr. E. A. Schell, general secretary of the Epworth League; G. C. Wilson, agent of the Maine Bible Society; and Rev. J. H. Wright, pastor of St. Lawrence St. Congregational Church, Portland, were introduced.

Mr. Wilson addressed the Conference in the interests of the Maine Bible Society. He said 4 towns were visited where there are no preaching services.

Rev. H. A. Spencer of the New Hampshire Conference, and Dr. Hack of the Second Congregational Church of Portland, were introduced.

Dr. Leonard, of the Missionary Society, addressed the Conference, pleading for loyalty to the general work of the Society.

At 11.20 the order of the day was taken up—the reception of fraternal delegates. Rev. J. H. Wright, of Portland, presented the greetings of the Congregational Conference of Maine. He believed that his own church needed more of the Wesleyan spirit of love for souls and the desire for their conversion.

The Bishop replied appropriately. He spoke especially of the attitude of the early Congregationalists toward the Bible, the Sabbath, and civil liberty.

At 2 o'clock the Preachers' Aid Society held its anniversary. Israel Luce presided. Addresses were delivered by Revs. D. B. Holt, D. E. Miller, and Wm. Wood.

Dr. Hollingsworth led the evangelistic service at 4 o'clock.

The trustees held their annual meeting at the residence of the president, Dr. D. B. Randall, whose feeble condition prevented his going to the church. They appropriated \$685.26 for the Conference stewards, and \$90 from the Lambert Fund for circuits and stations. The old board of officers was re-elected.

At a business meeting of the Epworth League the following officers were elected: President, A. A. Lewis; vice-presidents, I. A. Bean, W. B. Dukeshire; secretary and treasurer, H. L. Nichols; executive committee, C. F. Parsons and E. F. Drummond for Augusta District, T. B. Baker and Harry Manser for Lewiston District, W. Cashmore and H. F. Strout for Portland District.

The Epworth League held a rally in the evening. Ira S. Locke, Esq., of Woodford, presided. The Conference quartet gave several selections, which were heartily applauded. E. O. Thayer read the Scriptures and led in prayer. C. H. Magee spoke of the Toronto Convention. The general secretary, Dr. Schell, delighted and inspired the audience with an address on "The Aristocracy of Youth."

FRIDAY.

A baptism of the Holy Spirit came upon the Conference at the morning service, which became so interesting as to occupy an extra half-hour.

At 9.30 the business session was opened by Bishop Mallalieu.

Dr. Schell, general secretary of the Epworth League, was introduced and addressed the Conference.

Hosea Hewitt reported for the visitors to Boston University School of Theology.

Prof. C. W. Rishell was then introduced and spoke of the work of this school, as well as of Drew Theological Seminary.

Israel Luce reported for a committee appointed at the last Conference to suggest plans for distributing funds to the Conference claimants. The chief features of the plan proposed are the establishment of an annuity fund, and a committee of nine to act finally in all cases, with-

Anderson Crain was discontinued at his own request.

Dr. J. W. Hamilton, of the Freedmen's Aid and Southern Education Society, Rev. F. T. George, of the New England Conference, and Rev. S. S. Cummings, of the Little Wanderers' Home in Boston, were introduced, and Dr. Hamilton briefly addressed the Conference.

The anniversary of the Freedmen's Aid and Southern Education Society was held at 2 o'clock. B. C. Wentworth presided. E. O. Thayer read the Scripture lesson, and H. A. Clifford led in prayer. The Conference quartet added to the pleasure of the occasion. Dr. J. W. Hamilton, secretary of the Society, gave a very interesting series of pictures of Southern life.

The evangelistic service at 4 o'clock was a pentecostal season. These meetings are largely attended and are a prominent feature of the Conference.

In the evening the church was crowded to overflowing to hear and to see Frank R. Robinson's illustrated lecture on Japan. The audience was enthusiastic in its appreciation both of the excellent description and superior pictures.

SATURDAY.

There was a large attendance at the evangelistic service at 8.30. The presence of the Bishop encourages the preachers to attend. Spiritual blessings must flow from these meetings into the work of the coming year.

The business session opened at 9 o'clock.

Several miscellaneous items of business were attended to. Two-thirds of the profits of the Conference Minutes were appropriated to the Itinerants' Institute. The usual number of Minutes were ordered, to be apportioned among the preachers at the rate of three for each \$100 of salary.

A committee was appointed to visit these sick members of the Conference—U. F. Allen, D. B. Randall, and C. W. Parsons.

The 10th Question was taken up. The committees reported on William Wood and Wilmot P. Lord, their characters were passed, and they were elected to elder's orders.

Under the 9th Question Herbert L. Williams, William Cashmore, and John B. Howard were passed in studies of the third year.

Prof. Van Benschoten, of Wesleyan University, was introduced and spoke of the work of the University. His visit was a source of pleasure to his old students who are in the Conference.

Dr. Spencer, secretary of the Church Extension Society, then addressed the Conference.

Dr. Eaton, of the New York Book Concern, was introduced and gave interesting facts concerning the publishing interests.

U. A. Littlefield, of the Boston Missionary and Church Extension Society, briefly presented the work of the Epworth League House, showing its intimate relations with all New England.

The vote upon the proposed constitutional amendments—the order of the day—was then taken. The amendment allowing admission of women to the General Conference was carried by a vote of 65 to 6. The amendment providing for equal representation was carried by a vote of 40 to 25.

The 22d Question was taken up. The following brethren were continued in the supernumerary relation: H. Chase, S. D. Brown, J. W. Smith, G. F. Cobb, and John Gibson. Geo. C. Andrews was granted a supernumerary relation.

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becomes a pleasing occupation, provided it was stitched on a *Singer Automatic*. The elastic seam made by this machine is perfectly safe when locked, but can be taken apart in an instant when unlocked. Thus its use is especially desirable for the clever woman who wishes to make over a garment so that it may conform to the changing styles. Whether in the hands of the amateur or the expert, this simple bit of mechanism is the most convenient and effective of any.

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Ira G. Ross and J. A. Strout were continued, with request to locate.

Under the 18th Question John R. Remick was allowed to withdraw.

Under the 22d Question the names of the superannuates were called. Remarks were made by Joseph Hawks and S. M. Emerson.

The time for adjournment having arrived, the further call of names was suspended.

A. S. Weed, agent of ZION'S HERALD, was introduced and spoke briefly. Adjourned.

The Woman's Home Missionary Society held its anniversary at 2 o'clock, Mrs. Dr. C. W. Gallagher presiding. Mrs. J. A. Corey and Mrs. C. W. Parsons conducted the devotional exercises. A very instructive address was given by Mrs. B. S. Potter, of Bloomington, Ill. At the business meeting the following officers were elected: President, Mrs. Dr. C. W. Gallagher; vice-president, Mrs. Helen Beedy; corresponding secretary, Mrs. G. R. Palmer; recording secretary, Mrs. C. J. Clark; treasurer, Mrs. J. Luce; secretary of supplies, Miss Isabelle Allen; secretary of literature, Mrs. E. Freeman; superintendent for Deaconess Homes, Mrs. E. O. Thayer; secretary for Augusta District, Mrs. B. C. Wentworth; secretary for Lewiston District, Mrs. D. E. Miller; secretary for Portland District, Mrs. S. M. Kimball.

The evangelistic service was conducted, at 4 o'clock, by J. H. Hollingsworth and Dr. W. A. Spencer.

At 7:30 o'clock Dr. Spencer gave a stirring address upon the work of the Church Extension Society.

SUNDAY.

Easter Sabbath was a beautiful day. The large City Hall, seating 2,300, was crowded at the three services. At 9 o'clock, when the love-feast began, there were few vacant seats left. This was an inspiring service. A dozen people sometimes stood together waiting an opportunity to testify. A large chorus choir from the Methodist churches led the singing.

At 10:30 Dr. Homer Eaton led in prayer, and Bishop Mallieu preached from the text Philippians 3: 8 — an impressive discourse.

After the sermon seven deacons were ordained: John A. Ford, Dwight F. Faulkner, Royal A. Rich, James H. Bounds, William H. Varney, Joseph L. Hoyle, and Herbert L. Nichols.

At 3 o'clock the Bishop, assisted by several elders, ordained William Wood and Wilnot P. Lord as elders. Dr. H. A. Spencer held the close attention of the large audience with a sermon from Jeremiah 9: 23-24.

The evening evangelistic service was conducted by Dr. Spencer. His sermon was from the text 2 Cor. 6: 2. A number of seekers came forward at the close of the service. It was a fitting close of a day of blessing.

MONDAY.

Dr. Hollingsworth led the service at 8:30. The spiritual baptisms of the Sabbath were manifested in the prayers and testimonies.

At 9:15 the business session was opened, Bishop Mallieu in the chair.

The calling of the names of the superannuates was resumed. W. H. Foster, of J. Woodbury responded. The latter brother desired an effective relation, and his case was referred to the committee on Conference Relations. All others were continued.

W. F. Berry introduced a resolution commending the Christian Civic League of the State of Maine, and made some remarks in its favor. Thos. P. Baker, Henry Dunnack, Sewell E. Leach, and Trevelyan C. Chapman were advanced in their studies to the second year.

Charles E. Jones was continued in studies of the first year.

The following were admitted on trial: Fred C. Norcross, Frank Bligh, and Janson S. Staples, William C. Wentworth, and Charles H. Young.

The Bishop made some very forcible remarks upon the need of a college education for young preachers.

A deficiency of \$7 in the Church Extension collections was reported, and \$12 was collected in five minutes, at the suggestion of the Bishop.

A resolution, thanking Dr. Spencer for his presence and his sermons was adopted by a rising vote.

Invitations for the next Conference were presented from Norway and Gardiner. Norway was selected.

J. M. Woodbury was continued in a superannuated relation.

W. H. Barber, on account of sickness, was granted a supernumerary relation and recommended to the stewards for aid.

Walter Canham was granted a supernumerary relation on account of ill health.

Gilbert I. Lowe was granted the same relation.

D. B. Holt made the report for Conference stewards. The claims of preachers and widows amount to \$3,806, and receipts from various sources are \$4,003.

D. E. Miller read the report on Methodist Literature. Dr. Eaton of the Book Concern made some remarks upon the recommendations of the report. Hoses Hewitt spoke favorable words of ZION'S HERALD. Charles Munger followed with remarks not quite so complimentary.

Howard A. Clifford read the report on Education, commending the president and faculty of Kent's Hill Seminary, and also speaking favorably of Wesleyan, Boston and Syracuse.

C. W. Gallagher, president of Maine Wesleyan Seminary, was introduced and addressed the Conference, reporting large attendance and success on all lines. He expressed the hope that the school might be endowed as a college.

Charles Munger introduced a resolution recommending that no visitors be sent to the Seminary. This was laid on the table till the afternoon session. Adjourned.

The memorial services were held at 2 o'clock, Francis Grover in charge. Geo. W. Barber

read the Scripture lessons and W. F. Berry led in prayer.

Memoirs were read by Francis Grover, G. W. Barber, and Geo. F. Millward, of Mrs. Elizabeth Massara, Mrs. Alpha Turner, Mrs. B. F. Pease, Mrs. H. P. Torney, Alpha Turner, and H. F. A. Patterson.

The ministers' quartet, consisting of J. R. Clifford, A. A. Lewis, Wm. Cashmore and E. C. Strout, rendered very impressively some appropriate selections. This quartet adds very much to the pleasure of the Conference banquets.

At the close of the memorial services the regular business was resumed. Charles Munger continued discussion of the resolution refusing to send visitors to Kent's Hill. A motion to lay on the table was lost by a vote of 41 to 11. Then ensued an earnest discussion of the resolution, participated in by the entire assembly. A. A. Locke and H. H. Shaw. A motion to postpone one year was lost. An amendment, offered by Hoses Hewitt, favoring the appointment of visitors in consideration of the fact that J. A. Locke acknowledged error in the action of the trustees, was voted down. The resolution of Charles Munger was then adopted. The report of the committee on Education was then adopted. Dr. Gallagher was permitted to speak of the Seminary and of his personal feelings concerning the question just discussed. He announced that he has already passed in his resignation as president.

Hoses Hewitt presented the report of the committee on the Protection of American Institutions.

W. B. Eldridge reported for the committee on Bible Cause.

B. C. Wentworth read the report of committee on Freedmen's Aid and Southern Education Society.

The report of the committee on Missionary Societies was read by A. A. Lewis.

F. C. Potter reported on the Epworth League.

J. H. Trask read the report of the committee on Benevolences.

C. A. Southard read the report on Temperance.

A report on the Observance of the Sabbath was presented by W. P. Merrill. A committee was appointed to co-operate with others in endeavoring to secure the abolishment of Sunday excursions. The committee appointed was as follows: W. S. Jones, W. P. Merrill, and J. H. Roberts.

S. Hooper reported on Church Aid, and D. R. Ford on Church Extension.

The following fraternal delegates were elected: To the General Conference of Congregational Churches of Maine, E. C. Strout; to the Maine Free Baptist Association, C. F. Parsons; to the Maine Baptist Missionary Convention, C. C. Phelan; to the Friends' Yearly Meeting, W. P. Merrill.

Reports on the State of the Church and Sunday-schools and Tracts were adopted without reading.

A resolution expressing regret at Dr. Gallagher's resignation was passed.

At 7:30 in the evening a large audience gathered to hear Chaplain Lorier's lecture, "His Mother's Apron-strings."

After the lecture the business session was resumed. Resolutions of thanks to the citizens of Portland, to the church and pastor at Congress St., to the railroads, to the Bishop and the evangelist, were passed.

The committee of examination was appointed, and other Conference committees.

E. T. Adams was granted a supernumerary relation.

W. A. Jones, the Conference treasurer, made his report of benevolent collections.

The Maine Missionary Society reported through J. H. Roberts.

A resolution was adopted making the Fourth of July a temperance day.

The statistical secretary's report was adopted without reading.

A very complimentary resolution to Chaplain Lorier was passed.

After prayer by Dr. Homer Eaton and the reading of the appointments by the Bishop, the Conference adjourned.

The following are the appointments: —

AUGUSTA DISTRICT.

A. S. LADD, Presiding Elder.

Augusta, C. S. Cummings. Bingham and Mayfield, to be supplied. East Livermore and Fayette, F. Billington. East Needham, to be supplied. East Wilton, H. A. Clifford. Fairfield and Fairfield Centre, O. S. Pillsbury. Farmington, W. B. Dukeshire. Gardiner, A. A. Lewis. Hallowell, C. F. Parsons. Industry and Starks, supplied by J. Moulton. Kent's Hill and Needham Corner, J. B. Lapham. Kingsfield, Salem and Easton, to be supplied. Lee and Green, to be supplied. Livermore and Hartford, R. E. Leach. Livermore Falls, G. R. Palmer. Madison, F. C. Norcross. Monmouth, M. E. King. Mt. Vernon and Vienna, A. S. Staples. New Sharon, Farmington Falls and Mercer, H. S. Ryder. North Anson and Embden, C. A. Leighton. North Augusta, W. L. Gray. Phillips, Oakland and Sidney, C. Purinton. Phillips, W. A. Nottage. Richmond, H. Hewitt. Skowhegan, B. C. Wentworth. Solon and South Solon, W. T. Chapman. Strong and Freeman, T. N. Kewley. Temple, to be supplied. Waterville, G. D. Lindsay. Wayne and North Leeds, D. R. Ford. Weld, to be supplied. Wilton, North Jay, B. F. Fickett. Winthrop, S. Hooper.

C. W. Gallagher, President of Maine Wesleyan Seminary and Female College.

PORTLAND DISTRICT.

E. O. THAYER, Presiding Elder.

Alfred, T. C. Chapman. Berwick, W. P. Merrill. Biddeford, C. W. Bradlee. Bowery Beach, J. A. Ford. S. Buxton and Standish, David Pratt. Cornish, G. F. Millward. Elliot, F. C. Potter. Goodwin's Mills and Hollis, E. L. Gray. Ham — North Street, W. F. Marshall; School St., W. Cashmore. Kennebunk and Saco Road, W. P. Lord. Kennebunkport and Cape Porpoise, H. L. Nichols. Kezar Falls, James Nixon. Kittery, Second Church, D. F. Faulkner. Knightville, L. H. Bean. Maryland Ridge, supplied by D. Nelson. Newfield Circuit, supplied by F. Wetzel. Ogunquit, to be supplied. Old Orchard and Saco Ferry, F. Grover. Pleasantdale, J. H. Roberts. Portland — Chestnut St., C. W. Parsons; Congress St., W. F. Berry; Pine St., F. C. Rogers; Peak's Island, W. S. Jones; West End, H. E. Dunnack. Saco, E. C. Strout. Sanford, T. Whiteloid. South Berwick, I. Luce. South Biddeford, the Pool and Gay Ridge, sup. by A. A. Gallagher. South Elliot and Kittery, First Church, E. W. Kennison. South Portland, W. F. Holmes. Westbrook, C. C. Phelan. West Kennebunk, J. H. Bounds. West Scarborough, F. W. Smith. Woodford's and East Deering, J. R. Clifford. York, W. S. Bovard.

F. W. Sadler left without appointment to attend school.

W. Wood transferred to East Maine Conference.

LEWISTON DISTRICT.

J. A. COREY, Presiding Elder.

Andover, W. C. Wentworth. Auburn, E. S. Stockpole. Baldwin and Hiram, R. S. Leard.

Bath — Beacon St., D. E. Miller; Wesley Church, J. T. Crosby. Berlin, N. H., A. T. Craig. Bethel, Mason and Newry, Alex. Hamilton. Bowdoinham, A. W. Pottle. Bridgton and Denmark, D. S. Holt. Brunswick, G. D. Holmes. Buckfield, R. A. Rich. Chebeague, A. C. Trafton. Conway, N. H., J. H. Trask. Cumberland and Falmouth, J. B. Howard.

Easton, E. N. Yarmouth and Yarmouthville, C. A. Brooks. Empire and Minot, M. K. Mabry. Fryeburg and Stow, Wm. Bragg. Gorham, N. H., F. A. Leitoh. Harpswell and Orr's Island, T. D. Davies. Lewiston — Hammond St. and Park St., C. A. Southard. Lisbon and Lisbon Falls, H. L. Williams. Locke's Mills, E. F. Condon. Long Island, Wm. G. Wall. Mechanic Falls, T. P. Buser. Naples, H. A. Pease. North Auburn and Turner, C. H. Young. North Conway and Bartlett, N. H., C. E. Jones. Norway and Boister's Mills, W. B. Eldridge. North Norway, to be supplied. Oxford and Welchville, to be supplied. Rumford, W. H. Congdon. Rumford Falls, J. Royce. South Paris, supplied by O. L. Stone. South Paris, L. A. Bean. South Waterford and Sweden, G. W. Barber. West Bath, to be supplied. West Cambridge and South Gray, C. M. Abbott. West Durham and Pownal, W. H. Varney. West Paris, A. K. Bryant.

H. C. Sheldon, Professor in Boston University School of Theology; member of Brunswick quarterly conference.

C. E. Springer transferred to East Maine Conference.

THE 57th annual session of the Conference opened in South Manchester, Conn. This is one of the pleasantest towns in the Connecticut Valley, noted for its pleasant cities and villages. The silk manufactures of Cheney Bros. are located here, and that industry has greatly aided in establishing the prosperity of the place, which is one of comfortable homes. Its proximity to Hartford is also advantageous.

Rev. J. S. Wadsworth, the pastor, with the local committee of arrangements, did all possible for the comfort of the Conference. New carpets, cushions, and general renovation, with

floral decorations of great beauty, made the interior of the church attractive for the opening sessions. Most of the services were held in Cheney Hall, the largest auditorium in the place. The Conference directory was embellished with a series of seven half-tone engravings and was by far the finest piece of printer's work the Conference has ever had. Oxford Inn, a new and well-equipped hotel, was run by the Epworth League, with rates of \$2 per day. A restaurant was also conducted by them in Cheney Hall for the accommodation of the Conference and its visitors.

Bishop Newman spent Monday in Norwich, Conn., where he met the official members of Trinity Church in consultation regarding their property matters which are in litigation. Tuesday morning he held his first cabinet meeting with the elders at South Manchester and outlined the work. In the afternoon he visited Hartford, and in company with Elders Bates and Base attended a hearing on a bill before the judiciary committee of the Legislature which, it is hoped, if passed, will adjust the complications under which the Trinity Church, Norwich, is laboring.

The classes for examination met Tuesday morning in the High School building. In the afternoon the Conference board of examiners met and took action to conform their work more closely to the requirements of the Discipline as revised by the last General Conference.

Tuesday evening, at 7:30, the audience filled the church at the anniversary of the Epworth League. Rev. O. W. Scott, of Campello, the Conference president, was in charge. His report showed a total of 144 chapters, with 5,500 members; 135 conversions; 12,500 Mercy and Help calls; 3,156 bouquets distributed; 818 Epworth Heralds taken.

WEDNESDAY.

Bishop John P. Newman called the Conference to order at 9 A. M., and the sacrament of holy communion was administered.

The roll of membership was called by S. O. Benson, secretary of the last session. He was re-elected secretary by acclamation, and appointed J. F. Cooper, C. A. Stenhouse, and G. M. Hamlen as assistants.

R. D. Dyson was re-elected statistical secretary, and E. F. Smith, treasurer.

The usual standing committees were appointed.

The order on the Book Concern for the Conference's share of the annual dividend for superannuates amounted to \$1,215.

C. G. Watkins, Esq., first selectman of the town, welcomed the Conference in behalf of the citizens. Dr. Wesson responded.

Visiting clergymen of other denominations and some recent transfers into the Conference were introduced.

Dr. R. E. Doherty represented the interests of the Sunday School Union.

The report of the Book committee on the con-

ference.

Reported by Rev. W. J. Yates.

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ference.

SCIENTISTS SAVED.

President Barnaby and Prof. Bowman, of Hartsville College, Survive a Serious Illness Through the Aid of Dr. Williams' Pink Pills for Pale People.

From the Republican, Columbus, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the State was mostly a wilderness, and colleges were scarce. The college being an old institution is well known throughout the country, former students having gone into all parts of the world.



PROF. ALVIN P. BARNABY.

A reporter recently called at this famous seat of learning and was shown into the room of the President, Prof. Alvin P. Barnaby. When seen by the reporter Prof. Barnaby was in delicate health, and much indisposed. Today he was looking well and hearty, and apparently in the best of health. In response to an inquiry the professor said:

"Oh, yes, I am much better, I assure you, than for some time. You see I had a hard time of it for several years. I put in my time studiously at school, endeavoring to educate myself for the professions. After completing the common course I came here, and graduated from the theological course. I then entered the ministry, and accepted the charge of a United Brethren Church at a small place in Kent County, Mich. Being of an ambitious nature, I was a constant student, and applied myself very diligently to my work and studies. In time I began to notice that my health was failing, and after while it began to interfere with my duties. My first trouble was indigestion of the stomach, and this with other troubles also brought on nervousness.

"My physician prescribed for me for some time, and advised me to take a change of climate, as it was my only remedy. I finally did as he requested and was some improved. Soon after this I came here. I was professor in physics and chemistry and later on was financial agent of this college. The change seemed to agree with me, and for awhile my health was better, but my duties were heavy, and again I found that my trouble was returning. This time it was more severe and in the winter I became

completely prostrated. I began treatment from the first, trying various medicines and different physicians. Finally, after some considerable time, I was able to return to my duties. Last spring I was elected president of the college. Again, of course, I had considerable work, and the trouble, which at no time had been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Prof. Bowman, who is professor of natural science, told me of his experience with Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I finally concluded to try them.

"The first box of pills helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. Today I am perfectly well. I feel better and stronger than for the last eight years, and weigh more than I ever did in my life and am steadily gaining.

"I am doing much work in the college, besides considerable studying and reading without the least difficulty. My nervous system is perfectly strong, and I have no signs of indigestion."

"I certainly recommend this medicine."

To allay all doubt Prof. Barnaby cheerfully made an affidavit before

LYMAN J. SOUDER, Notary Public.

Prof. Bowman on being asked regarding his illness and cure said that it was so, and was just as President Barnaby had said.

Prof. Bowman is also a minister of the gospel, and for a number of years was pastor of the United Brethren Church at Charlotte, Michigan.

"A year ago last fall," said Prof. Bowman, "I suffered with nervous exhaustion, and was unable to properly attend to my duties. I tried different physicians, but with no relief, and also used different proprietary medicines. I succumbed to a siege of the grip in the middle of the winter, and was left in a much worse condition. My kidneys were fearfully disordered, and my digestion became very poor. A minister in conference learning of my condition advised me to try Dr. Williams' Pink Pills for Pale People. I had heard about the wonderful curative powers of this medicine, but it was with reluctance that I was persuaded to try it, as it seemed that nothing could benefit me. However, I used three boxes of pills, taking them strictly according to directions, and by the time the last dose was used, I was almost completely cured, and in better health than for years before. I kept on taking them awhile longer, and now I am entirely cured, with no signs whatever of any returning trouble. I can cheerfully recommend Dr. Williams' Pink Pills for Pale People."

Such was Professor Bowman's wonderful story which was further endorsed by an affidavit before

LYMAN J. SOUDER, Notary Public.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Any person who has been benefited by Dr. Williams' Pink Pills is requested to send a report of the case to the publisher of this paper.

Purgatorial Pills.

The druggist would hardly smile if you asked for "purgatorial pills." There are many of them. But he would probably recommend a pill that did not gripe; a sugar-coated pill, gentle in action, and sure in effect. What are they called?

..Ayer's Cathartic Pills..

The Family.

A NEW EARTH.

Harriet Warner Re Qua.

Oh, the new life in the air, it is nectar, oil and wine!
The bare, brown shoulders of earth casting off her white mantle of snow.
And, oh, the new buds bursting red from the overfull heart of the vine!
The furious rush of the waves from the clutch of the strangler let go!
Oh, the new light in the sky like the passion of love in a face!
And the great, gray arms of the trees all athrob with their embryo leaves!
And, oh, the swift wings in the sky shading out to a vanishing trace!
And the sweet, chirping notes of the sparrow that calls to his mate in the eaves.
Oh, the new earth that shall be, with her golden and halcyon hours!
Her silver and crimson and blue, her fringes and flutings of green!
The glad, free heart of the earth bubbling over in laughter of flowers,
And the waving plumes of the forests with glintings of glory between!
Come, let us be glad and adore, for the Life-giver still is at hand;
He touches the cloud and it smiles, the waves and they ripple and run.
The world is alight with His splendor, alive with His purposes grand,
That rise to the height of His heaven, and expand to His outermost sun.
Oshkosh, Wis.

Thoughts for the Thoughtful.

Plant blessings and blessings will bloom,
Plant hate and hate will grow;
You can sow today, tomorrow shall bring
The bloom that shows what sort of a thing
Is the seed — the seed that you sow.

— Anon.

You cannot dream yourself into a character; you must hammer and forge yourself one. — J. A. Froude.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious. — Spurgeon.

Sometimes rain comes in storms, with black clouds and fierce lightnings and thunders. People tremble and are afraid as they look on. But the storm passes, pouring out rich blessings of rain, which make all the fields rejoice. God sometimes sends His word to us in dark, portentous forms — sickness, loss, disappointment, sorrow, trial. At first we are terrified; but in the end, when the storms have cleared away, we find that the dark clouds we so dreaded were but God's messengers to bring to us rich blessings of grace.

"God bende from out the deep, and says,
'I gave thee of My seed to sow;
Bringest thou Me my hundredfold?'
Can I look up with face aglow,
And answer, 'Father, here is gold?'"

— J. R. Miller, D. D.

Life's loneliness — there are times when we all have to go into it; there are chambers in the soul where no foot can fall, no dearest friend can come. There are circumstances that reveal to us this loneliness and intensify our sense of it. Who will show us any good at such times? There is nobody, there is nothing, that promises any hope. Life is a thing empty and forsaken, with no hand that can lead us, no voice that can speak to us, no light that can break through the haunting gloom. There is but one answer to that cry of the heart: "Lord, lift Thou up the light of Thy countenance upon us!" — Rev. Mark Guy Pearse.

Said Mark to Martin, "Wherefore spend
Such constant care thy vines to tend?
It may be months, it may be years,
Before the vineyard's Lord appears."

Said Martin, "Though it may be long
Before I hear His harvest-song,
If of that hour can no man say,
It may be that He comes today."

— Julia Wood.

"Roll ye away the stone," said Jesus to His disciples; not because He could not have Himself attended to that small task, but He would enlist their service. "Loose him and let him go," He said; He could Himself have unwound the bandages, but that is not His way of doing things. He is saving the world through us. There are multitudes of souls awakening to the glory of the better life — moving, like Lazarus, with slow, uncertain, tottering steps from darkness to light. His word to every one of His followers is: "Lend a hand. Loose them and let them go." Why stand we idle at the grave's mouth? We cannot regenerate, we cannot quicken from the dead; but we can — offer the Master to use us. The great Emancipator speaks. Unbind the

cerements! This is practical "Altruism." This is the work of all true believers. So may we help our Master in accomplishing the restoration of the race to the glory of God. — REV. D. J. BURRELL, D. D., in "For Christ's Crown."

Let it not be a group of ash-trees, but a group of men, . . . a thought of God entrusted to the earth for its embodiment and execution. What are these dreams and visions, these upward reachings, these certainties of infinite belongings — what are they, O thought of God, but the unbroken tension of the chain which binds the thinker to His thought forever? And what are all these earthlynesses, these tender clings to the things our senses understand, . . . these calls of present duties, this fear of dying, this love of the present, warm, domestic earth — what are they all but the pressure of the warm ground upon the seed entrusted to it? The man who does not somehow hold the complete truth about his life — both of these truths combined in one — does not live worthily. The man who has and holds them both, look, what a life he lives! Look how substantially his roots are fastened in the earth. Look how aspiringly he lifts his branches to the sky. — Phillips Brooks.

The Apostle's injunction ["Let every one of us please his neighbor for his good to edification"] brings out the sunny side of the ideal Christian life. It is a protest against the morbidness and the mournfulness which are too commonly associated with Christian discipleship. It helps us to draw a distinction between seriousness and dullness, between earnestness of purpose and frigidity of soul. It reminds us that whatever throes and pains may attend the germination and growth of the ideal life, that life should present to the world the rich blossom and fragrance which minister pleasure to mankind. There is, therefore, some flaw in the plety which is repellent, and in the zeal to do good which succeeds only in hiding the beauty of holiness. If there were any doubt on this point, it would only be necessary to bring it to the test of the one ideal life lived among men. No life can compare with His in the sense of solemnity and seriousness. Upon Him lay the burden of the heaviest task ever imposed upon man. Through sorrows unspeakable, yet with unflinching step, He pressed on to the goal of sacrifice. Yet, from first to last, he exercised upon men the charm of an attractive spirit, which made them feel it was happy to be good, and scattered around Him influences which added to the joys and delights of life. And in this matter of winsomeness, His disciples have great need to learn of Him. It is their duty to cultivate His charm, to discipline themselves into His power to make the world brighter and men happier. A crotchety Christian is a monstrosity. The man who fails to spread peace, joy, hope, in this world of real and countless sorrows, is an enemy of the race and a criminal before God. For foremost among the marks of the ideal life is the faculty of enjoying and dispensing the gladness of the Creator. — Charles A. Berry, D. D.

INSTINCTS OF PURITY.

George M. Hammell.

Literary Editor Western Christian Advocate.

"Unto the pure all things are pure." — Titus 1: 15.

THE arch Accuser and his coadjutors and agents possess, in supreme degree, the art of misquoting and misapplying the sweet, sane words of Holy Writ. They find proof-texts in favor of slavery and "moderate drinking," and, driven to extremes to discover a text that may serve as a defence to those who corrupt mind and debauch heart, quote the words, "To the pure all things are pure," injecting into them the idea that a good man, a pure woman, should not blush at exhibitions of voluptuousness, nor take offence at the realism of Zola. They insinuate that refusal to read the pages of "L'Assomoir," or gaze at the libidinous nudes of the French school, is a contemptible manifestation of Pharisaic prudery — not at all the instinctive shrinking of a white heart from contact with corruption. They pronounce delicacy the product of diseased ethics, and, having failed to smirch the spirit of the man who asserts that his spiritual instincts inspire within him dislike for certain phases of art and literature, raise their eyebrows, shrug their shoulders, curl their lips in sneer, and walk away to spend the hours in revel among canvases fit only for a drapshop or a lupanar, statues appropriate to a Turkish harem, and books whose chief reason for existence is a Satan-like wish on the part of some shameless writer to pollute character.

And all this, under cover of the words, "To the pure all things are pure," found in the English version of Paul's letter to Titus, and in other versions of French and German.

The primal Greek works, I am told, are susceptible of various interpretation according to the mood of the interpreter; but, surely, there is no inherent difficulty in ascertaining the "mind of the Spirit," under the guidance of insight into the mind of

those fundamental canons of conduct about which there has been no doubt in the domains either of ethical philosophy or faith.

It is, of course, true that pure love — "charity" — "thinketh no evil" where no evil is designed; but it also discerns evil where evil is, its prime characteristic being a keen sense of moral ill even in its most subtle phases; and it maintains its purity, not by habituating itself to contact with impurity, but by impulsively selecting pure images for its contemplation and a pure environment for its activities. It does not seek familiarity with the "night side" of New York, London or Paris, with the desire of testing itself; it does not attend a "variety" show to prove that nothing can demoralize it (even though it be that nothing outside of it can render it impure); it does not saturate itself with the sensualism of Shakespeare's "Venus and Adonis" that it may the more deeply enjoy Coventry Patmore's "Angel in the House." No, on the principle that a pilot steers his boat in safe waters, the pure spirit lives in congenial atmospheres of purity, and keeps its chastity chaste in the midst of allurements. And this is just what St. Paul means — either that in affairs which are neither good nor evil the pure spirit sees no evil, or that in an environment of impurity the pure heart pursues its spotlessness; as the pure Jesus, who, because He was "the Son of Man in heaven," was unconquered by assaults of Satan in deserts or on the cross.

Paul, apostle of the chaste and chastened life, teaches that the choices of the pure are pure, their instincts and impulses are pure. They delight in the perusal of pure books, in the presence of pure men, holy places, great or simple pictures whose only suggestions are those of that genial world of grace in which the Holiest manifests Himself. The heart-pure see God; and, because they see Him, see and shun that which is not God.

Cincinnati, O.

HE WORRIED ABOUT IT.

When the weather was murky, he gazed at the sky
And he worried about it;
He watched the gray cloudlets go scurrying by,
And he worried about it;
"I'll bet it will rain," he would say to a friend,
All manner of dire disasters portend;
His life was one fret from beginning to end,
For he worried about it.

He had a few troubles, as human-kind will,
And he worried about it;
The good he belittled and magnified ill,
And he worried about it;
His health was high perfect, but then, if you please,
He fancied he had mostly every disease,
And marshaled his ailments in columns of threes,
And he worried about it.

No doubt when he entered the world long ago,
He worried about it;
As a matter of fact, when he married, you know,
He worried about it.
And when he departs from this scene of despair,
And mounts on light wings thro' ethereal air,
When ushered right up to a heavenly chair,
He'll worry about it.

— St. Paul Dispatch.

THE SADNESS OF LIFE.

THERE are moments in the life of each human being which are sheer agony. The joy of existence has vanished. All is thick darkness. Each heart-beat is a dull ache. The consoling words of friends who would comfort are as idle mummery. The vanished fortune, the lost friendship, the blasted expectation, or the open grave, absorbs the thought and controls the imagination. Life seems a dreary tragedy; one wonders why the pitiless fates are permitted to have their way here. Of what value in the sight of God is suffering? Why should the life be darkened by misfortune, the heart be torn by the poisoned arrows of enmity, and one still go on living? In such a moment the darkness of the grave may seem welcome, for is it not a covert from the woes that have made one's lot unendurable?

One of God's children who had met with a series of crushing experiences, and who was on the verge of despair, once paid a visit to an almshouse, situated a few miles from her home, and in contemplation of the more wretched condition of its inmates, as well as in arranging plans to bring a little of the pleasure of existence into their sad and sordid lives, measureably forgot her own sorrows. What she saw there of the real miseries of humanity taught her a valuable lesson, and she has never since dwelt in gloom. Hands and heart are so busily employed in ministering to the "little ones," and the obscure ones whom the world neglects, but for whom the great heart of Christ beats with exhaustless love, that her own griefs have retreated into an obscure corner, seldom revealing their hidden presence, while the angel of Peace has calmed the emotions and sweetened the impulses of her heart.

Our divine Lord was probably a pattern of

good cheer and serenity, and yet the whole of His short life was passed amid the deepest shadow. From the beginning He was misunderstood by His brethren and even by His disciples. He came unto His own and His own received Him not. His deeds of healing and acts of tenderness and love were forgotten by a fickle people who joined in the mad hunt for His life. In the awful stress and trial of Gethsemane His chosen ones slept. And as He faced Pilate they all forsook Him and fled. Lonely He was, from the moment He left the heavenly land until He returned, His mission accomplished. The tragedy of His earthly experience grows upon us as we contemplate it. Yet He went forward with cheerfulness from Bethlehem to Golgotha, neither faltering nor complaining. The study of the earthly experience of our Lord will teach us how trivial are our present afflictions. Surely we are not better than our Master; if He endured so much, we can by His help overcome the griefs that trouble us. — Central Christian Advocate.

About Women.

— Miss M. Carey Thomas, president of Bryn Mawr, has just received the honorary degree of LL. D. from the Western University of Pennsylvania at Allegheny, Pa.

— The Mary Smith prize of \$100 has been awarded by the Philadelphia Academy of Fine Arts to Miss Elizabeth Bonnell, for the picture entitled "Hot Milk" — a group of cats waiting about a bowl.

— "Kate Vanderpool," the composer, is Miss Cornelia Townsend, of Chicago, a sister of Edward Townsend, the author of "Chimble Fadden."

— Miss Siegel, of Milwaukee, a graduate of Wisconsin University and the first woman pupil of the state clinic of Prussia, has just been admitted to the University of Breslau.

— Mrs. Mary Ann Reed, who died recently at the Hartford Retreat for the Insane at the age of 92, has been in the institution for fifty-two years. She was the "little lady" referred to by Charles Dickens in his "American Notes." Her delusion was that she was "an antediluvian."

— Miss Columba Rivera has been licensed as a practicing physician, and appointed to the Woman's Ward of San Andrew Hospital. She is the first woman in Mexico to obtain such a position. Miss Rivera has studied medicine for four years, passing her examinations with great credit.

— Mrs. Bishop (Miss Isabella Bird), the well-known traveler, has reached London after an absence of more than three years spent in the Far East. Mrs. Bishop has during this time visited China, Korea, and Japan, and freely confesses that the fascination which the East exercises over her grows rather than diminishes. She has visited Korea no less than four times.

— The author of the pleasant stories that have appeared in late numbers of the Outlook and the Youth's Companion under the signature of "Alix Thorn," is Miss Alice Frost, of Meriden, Conn., the youngest daughter of Prof. Simon T. Frost, principal of the Meriden High School.

— The contract to carry the mail from Port Washington, L. I., to Great Neck — a distance of twelve miles — has been awarded to Miss Effie Crocker from July 1, 1897, to June 30, 1901. She will have to make twelve round trips every week. Miss Crocker succeeds Edward Baxter, who has carried the mails for fifteen years. She underbid him about ten cents a day.

— Emily Huntington Miller, principal of the Woman's Department in Northwestern University, Evanston, is reported to have said in public recently: "I am not in sympathy with woman suffrage. I have more important things to think about. I think people are beginning to see that it is a question of expediency, and not right. I think the time may come when women will be allowed to vote, but I am afraid the time is farther distant than it seemed two years ago."

— A late issue of the Christian Advocate has the following interesting paragraph entitled: "Honors for Women:"

"Two young women have just received post-graduate distinctions, one from a German university, the other from an American theological seminary. The former is Miss Ellen Hinsdale, daughter of Professor Hinsdale, of the University of Michigan, and the latter is Miss Emilie Grace Briggs, daughter of Professor Briggs, of Union Theological Seminary, New York. Miss Hinsdale has received the degree of Doctor of Philosophy from the University of Göttingen, and is the first woman to receive that degree in philology at that institution; and Miss Briggs has been awarded second place in this year's graduating class at Union Theological Seminary, and would have been given first place were it not for a provision which gives that honor to those who have completed the course in three years, whereas she did the work in four years. It is said that Miss Briggs will be the first woman to graduate from a Presbyterian seminary. While the distinction is unique as far as the Presbyterian seminaries are concerned, yet this is not the first time a woman has graduated from a theological seminary. Garrett Biblical Institute has five women among its graduates, and Boston University School of Theology several, while for many years women have been admitted and have been present as students in these and other Methodist theological seminaries on exactly the same basis as men."

THE PLOWMAN.

The delicate gray trees stand up
Beside the fenced way;
And one or two are crimson-tipped,
And soon will start to blaze.

The plowman follows, as of yore,
Along the furrows cold,
Homeric shape against the boughs;
Sharp is the air with mold.

The sweating horses heave and strain;
The crows with thick, high note
Break black across the windless land,
Faded off and are remote.

Oh, new days, yet long known and old!
Lo! as we look about,
This immemorial act of faith,
That takes the heart from doubt!

Kingdoms decay and creeds are not,
Yet still the plowman goes
Down the spring fields, so he may make
Ready for him that sows.

—LIZZETTE WOODWORTH REESE, in *Independent*.

MURDERED BIRDS.
Appeal to Women.

P. T. Chamberlain.

DO you realize that not less than 10,000,000 birds are killed every year that you may decorate (?) your hat or bonnet with their feathers?

Do you realize that every murdered father and mother bird leaves at least two helpless, starving young birds to die, crying piteously and in vain for food?

Do you realize that this wholesale slaughter is exterminating whole species of beautiful songsters?

Do you realize that insects multiply prodigiously—some at the ratio of 1 to 100,000 every year—and that worms often destroy whole crops, and that those 10,000,000 murdered birds would have eaten and fed their young on 1,000,000,000 insect pests? Yet you have worn the feathers and sometimes the bodies of the murdered birds on your hats, and you have hushed their sweet songs.

"What does it cost, this garniture of death?"

It costs the life which God alone can give.

It costs dull silence where was music's breath.

It costs dead joy, that foolish pride may live.

Ah! life and joy and song, depend upon it.

Are costly trimmings for a woman's bonnet?

Sisters, we have lace, ribbon, silk, satin, velvet and straw, we have silver, gold, steel, glass, jet, brass, tinzel and bronze, we have artificial flowers, buds, blossoms, leaves and sprays. Will you not use these for ornaments and resolve to wear nothing on your hats which has cost the life of the daintiest, choicest, sweetest, most beautiful and melodious of all God's creatures?

Neponset, Mass.

THE PINE AND THE FLAX.

JUST where the forest ended grew a pine tree, taller and more beautiful than all the others in the forest. It had room there to send out its beautiful branches, and it grew straight and tall, so that one could see it from far away. At the foot of the pine tree the grain fields began. Here the farmer sowed flax, and almost under the shadow of the great pine tree there came up a slender green plant. The pine was very fond of it. Often they talked together and promised that they would always be friends.

"How foolish you are," said the other trees to the pine, "the flax is such a weak, tiny thing. Why do you not choose a friend like yourself?"

But the pine was loyal to the flax.
"You must be very silly," said the rude weeds to the flax, "to think your friendship is worth anything to the pine tree. You are not very wise or very strong, and some day you may be sorry that you did not listen to us."

"I shall trust the pine tree," said the flax.
Now the day came when the flax was pulled up and made into linen cloth. Men came, too, and cut down the pine tree and dragged it away.

"That was a fine friendship," said the weeds to the trees. "Now they will never see each other again."

But the pine tree and the flax did not forget. In the city by the sea there lay a great ship. The pine tree was one of the masts, and at its top there waved a flag. The mast was proud of its place, but the ship could not stir yet. Then there came a great white cloth; that was a sail. It clung to the mast and spread itself out like a great wing. Into its soft curves the wind crept, and now the ship was eager to be off. The sail was made of the linen from the flax plant, and the two faithful friends clasped hands gladly. Out over the dancing blue waves they went into the new life beyond.

"Who could have believed it?" said the forest trees to the weeds, when the wind whispered it to them.

But the pine tree and the flax had believed it; for they believed each other. —From Segersdahl's Norse Folk Tales.

HIS "LITTLE FELLER."

I WAS opening a barrel of apples when the big, dust-covered and necessarily untidy man came back with the empty ash-barrel. I picked up an apple and held it out toward him, saying:—

"Won't you have an apple?"

He took it eagerly, saying as he did so:—

"Thank ye, sir. I have a little feller at home who'll be tickled to death to get it. I most always find something or other in the ash-barrels

to carry home to 'im at night, but it ain't often I git anything equal to this big apple. I tell ye the little feller's eyes will shine when he sees it."

I don't know how many times that day my thoughts were of that big, rough-handed fellow, with that apple put away so carefully in his pocket for that "little feller."

When evening came I thought of the "little feller" who was on the lookout for the big, dust-covered father, with the calloused and soiled hands.

These "little fellers" glorify and beautify many a home in which poverty abides. But human affections can sweetly and patiently endure toil and rags and poverty when there is a "little feller" to meet and greet the father when the long day is done. —Selected.

Boys and Girls.

A DEMORALIZED AUCTION.

James Buckham.

"WHAT am I offered for this nice, fat hen, par Plymouth Rock, par Brahma? Will any one make a bid? Start it at ten cents, somebody. That's right! Ten cents I am bid. Does any one make it fifteen? Fifteen—fifteen—do I hear it?"

Fred Stanford was auctioning off his hens to a small crowd of country boys, of about his own age. And this was how it chanced that he had to do a thing which went so sorely against his will: It had been a terrible winter—the worst, it would seem, that the Stanfords had known since they came to Iowa. Crops had been light the previous fall; frost and cold weather had set in unexpectedly early; deep snow had fallen before the first of December, and some of the stock, still out, had perished in the remoter fields. Far into April the fierce winter weather continued, and part of the housed stock had to be killed because there was not enough fodder for them all. So it went on until past the middle of April. Then the sun gradually waked up, as it were, and shone with such intense warmth that the great body of snow went off in floods, carrying destruction to farms and buildings along the watercourses.

It was about this time that Fred Stanford came to the conclusion that he must sell his hens. Since his father's death, a year before, this fourteen-year-old boy had been "the man of the house." He had managed the little farm well, considering his youth; but the poor harvest-season, the hard winter, loss of stock, and damage by floods, had so reduced the Stanford's resources, that poverty actually stared them in the face when spring came. Something would have to be sold in order to get a little ready money for present necessities. What, then—the cow? No; the family could ill spare the milk upon which they depended so largely for daily food. The two farm horses were equally indispensable. So Fred heroically decided that his treasured poultry must go. There were two roosters and about thirty hens, which had been Fred's especial property, even before his father's death, and upon which he had bestowed a great deal of care. Some of them he had raised by hand from downy chickens, and it seemed pretty hard to have to part with them now, just as they were getting old enough to raise broods of their own. But there were mother and the two little sisters to be looked after, and there was hardly a cent left in the old leather purse in his father's cabinet drawer.

"Fifteen cents I am bid for this fine, fat hen," continued the boy's clear, ringing voice. "Think of it—only fifteen cents for a hen that lays seven eggs a week, and almost always a double-yelk one for Sunday!"

Fred Stanford looked eagerly around the old barn in which the auction was being held. He had hoped to get thirty cents, at least, for every hen—forty would not be too much, he thought. And yet, even at twenty cents apiece, his pets were proving hardly salable. Two had been sold at twenty cents, but already the excitement was dying down, and here was the handsomest fowl in the lot sticking at fifteen cents! Truly, it was discouraging. And yet the auction must go on, for it seemed to be the only way he could raise any money at all on his poultry, in that thinly settled district.

Fred held up the hen persuasively, in spite of her squawking and fluttering, and enlarged eloquently upon her merits. But still the bidder of fifteen cents remained unchallenged. "I am going to give you fellows just one more chance," exclaimed Fred, desperately, his voice all but drowned in the rumble of an approaching train on the railroad which passed the barn, not

more than ten rods away. "If you don't speak inside of just one minute, you will lose your chance on this splendid fowl. Now I am going to count sixty." And he mumbled the numerals rapidly, raising his voice as he reached the last—"fifty-eight, fifty-nine, sixty! Now does any one raise the bid of fifteen cents? I have been bid fifteen cents, fifteen—fifteen—fifteen—do I hear twenty? If not, this fine, fat hen is going—going, at fifteen cents—going—going—g—"

The gone never passed the young auctioneer's lips, for at that moment when it should have been uttered there rose the most frightful din outside—clanking, clashing, crashing, shrieking of steam, and shouting of voices. Then, suddenly, the end of the barn farthest from the little knot of terrified boys went down as if it had been struck by a battering-ram, and in reeled a great, panting, hissing locomotive—almost buried, immediately, by the falling beams and timbers of the barn-roof.

Instantly the air was full of flying splinters, wildly squawking hens, dense clouds of dust, steam and smoke. The terrified and amazed country boys shrank back, falling over each other in their frightened haste. The end of the barn against which they madly plunged remained standing, but the roof had sagged in from the centre of the ridge-pole down to the throbbing, hissing locomotive. The latter, impeded by rubbish, and with brakes tightly set, had come, at last, to a standstill, and the engineer and fireman were making their way out through the fallen beams and planks toward the clearer space at the opposite end of the barn. Although pale with fright and anxiety, both men, when they saw the boys huddling against the farther wall, and heard the wild squawking of the hens as they still scuttled and flew about, could not resist the humorous appeal of the situation, and burst into a loud roar of laughter.

"Ho, ho, ho! Quickest run into the Grand Central on record!" shouted the engineer, above the din of escaping steam.

"Well, by jiminy! If this ain't a queer old shell to bring up in!" exclaimed the fireman. "Confound the washout! Wonder if we dragged the coaches with us, or left 'em behind in the ditch?"

After the first shock of fright was over, it did not take the boys long to comprehend the situation. A washout had thrown the express from the rails, and the engine had bumped across the little strip of pasture and crashed into the Stanford barn. But what had become of the cars and the passengers? That was the all-important question now. And to solve it, the boys with one accord plunged out through the broken side of the barn, following the engineer and fireman.

The six coaches had broken loose from the locomotive, soon after the latter had left the rails, and were strung along, at varying intervals, between the track and the barn. One lay on its side within a few yards of the track. The others had managed to keep upright, though the trucks of several were smashed, causing them to tip forward or backward in a ticklish-looking way. Not a passenger, fortunately, had been seriously hurt, and all were now hurrying in excited groups toward the barn, where the imprisoned engine was belching forth clouds of steam.

"Hello, Tom!" shouted the conductor, seeing the engineer emerge from the barn. "Thank God! you're safe—and Dick, too. Well, that was a pretty narrow squeak for all of us. If the accident hadn't happened just where it did, on that little strip of flat road-bed, we'd probably been piled up at the foot of an embankment in a blazing ruin by this time. Come on, all hands!" he cried to his crew of trainmen, "and haul that rubbish off from old Fifty-seven before she sets fire to it."

The railroad men, aided by many of the passengers, set vigorously to work, and dragged the fallen timbers from the engine, while the engineer raked out his fire and thereby removed all danger of an explosion. Soon the hissing of the steam ceased, and with it the excitement of the crowd began to subside.

"How long will we have to stay here, do you suppose?" asked one of the passengers, approaching the conductor.

"Four or five hours, I dare say," replied that functionary. "We're a hundred miles from nowhere, so to speak. The only thing to do is to walk to the next station, five miles, and telegraph to Dubuque for aid and to stop other trains till the track's fixed. I've already sent one of the brakemen."

"And have we got to wait all that time for something to eat, I'd like to know?"

demanded a portly gentleman, who did not look as if he had missed a three-course dinner a single day in his life.

"Well—I'm afraid so," replied the conductor, "unless these people here can fix up something for the crowd. I wonder who runs this place, anyway?" And the conductor looked curiously at the little house beyond the barn, which was already in a state of siege by the lady passengers and their escorts.

"I do, sir," replied Fred, who happened to be in the group surrounding the conductor.

The latter turned, and surveyed him incredulously. "What—you?" he demanded.

"Yes, sir," replied Fred, sturdily. "Mother owns it, but I run it. Father's dead."

"Oh, I see," replied the conductor. "Well, young man, I shall have to apologize for our sudden and unceremonious trespassing on your property. But circumstances over which we had no control seem to have left us no choice in the matter, and I shall see that the road promptly settles for all damages."

"Oh, that'll be all right, I am sure," replied Fred. "The old barn wasn't worth much, anyway. But you said something about getting up a dinner for the passengers, didn't you?"

"Yes. Do you suppose your mother could provide for such a crowd?"

"Well, I've got thirty fowls and two roosters," rejoined Fred—"or, rather, did have, before two of 'em were auctioned off—and I guess mother could make a tolerable sized stew of the lot, enough to feed a hundred people or more. If you say so, I'll have her go ahead and do it."

"By all means, young man!" exclaimed the portly gentleman; and several others cried: "Go ahead, boy! We'll make it all right with you."

The result was that, three hours later, just as the old clock in the Stanford kitchen was striking two, a half-finished but merry company of about a hundred and twenty people sat down under the trees to feast upon the thirty-two Stanford fowls—for the two purchasers of the auctioned hens had generously contributed them to the "pot." Plates were few, and knives and forks almost unknown, but by using tin kettle covers, pieces of board, penknives, and the ten digits which are said to have antedated forks, everybody managed to dispose of a piece of fricassee chicken, a boiled potato, and some crackers from a broken barrel found in the overturned express car. There proved to be enough of the first course for all, and the absence of dessert was more than atoned for by the spice of novelty, the laughter, merriment, and good feeling.

After the last scrap of food had disappeared, a jolly little gentleman, who had been the life of the whole party, seized his hat, dropped a five-dollar bill into it, and then started around the circle, making a collection. The way the bills fluttered and the heavy pieces of silver "plunked" into that hat was a caution.

"There!" said the gentleman, handing his hat to Fred, after he had been the rounds. "Take that to your mother, and tell her to be sure to turn up the inside band before she sends it back."

There was a shout of laughter, followed immediately by the cry: "Hark! The relief train's coming. Didn't you hear her whistle?"

Sure enough, a far-away whistle sounded up the road, and presently a long train of cars came in sight around a curve.

Mrs. Stanford, Fred, and the little girls stood in front of the cottage, waving their handkerchiefs to the groups of departing passengers, who gaily returned the salute.

"Be sure and gather up all the washbones, and wash with them!" called back the jolly man who had passed the hat.

"God bless them all!" exclaimed Mrs. Stanford, flushed and tired, but happy. "Think of their paying two hundred dollars for such a dinner as that!"

"It was not altogether the dinner, mother," said Fred, "though that was good enough for a king. It was the kindness of their hearts. I'll never believe that the world isn't full of true Christianity while such things as this happen—will you?"

"No, never!" cried Mrs. Stanford, as she raised her apron to her eyes. Then she turned to her son, with a tearful smile, and said: "Well, Fred, what do you think about auctions now?"

Fred laughed. "They're all right, mother, away from the railroads, where nobody but the auctioneer can knock things down!"

Boston, Mass.

Editorial.

THE BEST OF LIFE.

TO make the best of life is a universal motive. But how different are men's conceptions of this highest good, this supreme utilization of time and opportunity! To one, life's best means unlimited pleasure, unhindered self-gratification. To another the best of life is wealth. Still another finds in culture the highest attainment and the most genuine satisfaction.

The Christian believes that life's best is the unselfish service of God. He sees the votary of pleasure growing sated and weary with his continual round of amusement. He finds that the man of wealth and the man of culture are both narrowing their lives into mere ruts of mental habit, with no zenith above and no horizon beyond them. In fact, the inevitable tendency of the self-centred motive is to pinch, confine, and devitalize. Instead of broadening toward the sea, like the life of a true Christian, the life of a selfish and worldly man continually narrows and dwindles, until it finally sinks out of sight, like a stream absorbed by the sand.

The best of life is not what we can get out of it, but what we can put into it. Best in every sense is the life given up to this ideal of service; best in happiness, best in vital and enduring result, best in outlook and inlook and uplook, best in present and in future reward, best in spirit, best in deed.

Happy is he who takes the Christian view of the meaning and the possibilities of life. For him there is no regret and no remorse. He never looks back upon misappropriated and misapplied days and weeks and years. The development of his whole life is so natural, so progressive, so eternally straightforward, that when he is called upon to pass from the service of earth to the service of heaven, there is no gap, no chasm, to be crossed. He simply steps from one world to another, and takes up his unfinished work on the other side — the same work, the same purpose, the same eternal, joyful progress. The best of this life — when it is the real best — is the best of any life; and he who begins by choosing as his portion here loving service of God and man, will not need to change his working clothes when he joins the host of bright ones whose continual joy it is to do the will of our Father in heaven.

IAN MACLAREN'S CREED.

IAN MACLAREN'S creed seems to be the supreme topic of conversation in ecclesiastical circles on both sides of the Atlantic. Interest has been intensified by the report that the brilliant teacher and writer will in all probability be accused of heresy at the annual meeting of the Synod of the English Presbyterian Church next month. Already some of our enterprising newspapers are cabling for "full reports of the trial," and it is amusingly evident that they expect a case as long and as hotly contested as that of Professor Briggs. Our English cousins do not take the matter so seriously. They know that the coming storm will be a tempest in a teapot. Past heresy trials have done too little to advance the claims of truth and too much to grieve the spirit of charity to be lightly repeated by any ecclesiastical court in England. Moreover, Dr. Watson is getting to be better understood. His epigrammatical, paradoxical, and occasionally one-sided statements are now seen to be like the epigrams with which the late Archbishop Magee used to cut his fingers and get himself into trouble — a smart way of saying what most people believe, in which the sense was sometimes obscured that the smartness might be more visible. The church at large is ready to tolerate eccentricities of speech in her gifted sons so long as she is convinced of the soundness of their hearts and service in loyalty to Jesus Christ.

Ian MacLaren's creed has been grossly misunderstood and perverted in the acceptance of its ethical emphasis as its complete content. Even so genial and charitable a critic as Dr. Cuyler is constrained to write concerning it that it is an "amorphous production," which utterly ignores the divinity of Jesus Christ, does not even mention the Holy Spirit, and maintains a deadly silence in regard to the glorious central truth of revelation, the cross of Calvary. Such criticism is based upon the fatal mistake of taking a part for the whole. Dr. Watson delivered a notable address the other day before a company of ministers and theological students on "The Positive Note in Preaching." In it he gave the fullest and most explicit definition of his creed

we have as yet met with anywhere, a definition to which his American critics would do well to take heed. He was careful to distinguish between the place of the facts of Christianity and the place of the theories of Christianity in a system of belief. The facts can be verified in the experience or by the instincts of the soul, and are, therefore, of the essence of religion. Faith lives, moves, and has its being among them. They are, Revelation — God has spoken to us in the Evangel; the Deity of Christ — Christ is the Son of the Father in a sense which can be asserted of no other man; Redemption — that Christ by His sacrifice does deliver the human soul from the power of sin; the Holy Ghost — that God ministers grace to the soul by His indwelling Spirit; the Life to Come — that there will be another life with moral distinctions. These are fundamental truths and must be accepted by the preacher of any adequate evangel to humanity. The critical eye may read into the declaration of the Deity of the Lord Jesus Christ somethingavoring of Unitarianism, but all suspicions are laid to rest by the straightforward and manly utterance of another part of the address, in which it is emphatically stated that the division which separates the Trinitarian from the Unitarian goes down to the root of things. Unitarians deny "that truth which gives strength and joy and force to catholic Christianity."

The sooner the readers of Dr. Watson come to understand that emphasis is a characteristic of his work, the better for them and for him. He is in this respect like unto Professor Drummond, his lifelong and most intimate friend. Neither of them are theologians in the ordinary sense of the word. They are evangelists with a definite message to teach and a definite end to reach every time they face an audience. Instead of setting forth an entire system of doctrine, they seek to give prominence to some one truth they believe to be of primary importance. This may and does limit their influence as teachers, but it adds immensely to their influence over men, giving both intensity and heart-convincing power to their speech. Their great mission is, not to interpret the dogmas of the schools to our generation, but to interpret Christ as the supreme personal Saviour, Friend, and Sanctifier, and His Gospel as the evangel of the enfranchisement of humanity. Realization of their purpose will prevent further misconception of their splendid service for the coming of the kingdom of God.

THE UNITY OF THE SPIRIT.

WHAT is the "unity" for which our Saviour prayed?

In answering this question we must distinguish between unity and uniformity. The two ideas have often been confounded, but they are quite distinct. We may have one without the other. There may be unity without uniformity, while, on the other hand, uniformity may exist without real unity. Unity is inward, vital and spiritual; uniformity is outward, formal, organic. The conglomerate has uniformity, the various elements being compacted and held together by the law of compression, as it were, a sort of outward ligature; but the tree presents the type of true unity. The connection between the parts is vital. There is an inner life principle which runs through every part of the tree. Branch and trunk are held firmly together so long as that life remains; they soon fall apart when the vital principle is no longer in operation. Compression from outside can never perform the office of inner life in holding the parts together; much less can any outside arrangement originate the vital and molding force within. The conglomerate never gives signs of life by being held in a compact mass by a law of the mineral kingdom. The prayer of Christ was for unity as distinguished from uniformity. In past ages there has often been uniformity in the church where there was no real unity. The popes were able for ages to secure uniformity without approximating unity in the inner life; and the Church of England enjoined uniformity by act of Parliament when unity among the Christian people was quite impossible. Law could forbid conventicles and command all the people to worship according to the forms of the State Church, but could not make the people one in temper and heart. Mere law can never insure the oneness for which our Lord prayed.

The unity of the Gospel is consistent with diversity. One in life and purpose, Christianity is manifold in its development and methods of outreach toward the generations of the human family. There is a law of unity running through the forest, but that

law consists with the utmost diversity. Every seed and slip unfolds according to its own type and yet in harmony with the higher principle of unity. Unity extends through all nature, and yet in nature we find the widest diversity. The two are not inconsistent with each other; they are both necessary to complete the larger scheme, which must be both one and many. The church of the Redeemer is, in this respect, like the world He created at the first. "Now there are diversities of gifts, but the same spirit, and there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12: 4). The unity is inner and spiritual, but it develops into beautiful variety of form and administration, no one of which was ordered and exclusive. That form is best which expresses and aids the inner life. The life centre is indispensable; the form of manifestation is subject to the law of manifestation.

Uniformity, so much prized by some Christian people, may prove a hindrance to the real unity enjoined in the Gospel. Formal unity is made an end; the beauty of the shell is set above its contents; and external worship in a particular form is regarded as indispensable to true devotion. These people assume that all other persons are like themselves, and must be coaxed or driven to adopt the same forms. They contend for uniformity rather than unity, and by this very contention are liable to defeat their main object by repressing and warping the natural out-putting of the inner life. With freedom of religious movement, there will be unity of spirit and a sufficient measure of conformity. The conformity which is not natural, easy and spontaneous, is not desirable. An enforced or constrained uniformity is a bar to wide and pure Christian fellowship.

The real unity for which the Saviour prayed is a unity of heart, purpose and spirit. The letter killeth, the spirit giveth life. The true unity is the sympathy and co-operation of Christian souls. The centre of unity is love. But true love always operative. The co-operation, however, is not always in the same form. "When love begins to sicken and decay," says one, "it useth an enforced ceremony." When friendship cools, men become formally polite; the heart aglow with love and sympathy can afford to be less formal. Love always remains a child, simple, sincere, informal and warm in its attachments, with the least possible attention to its outward expression. But the unity of the spirit produces all the uniformity which is really worth having.

An Important Witness.

THE Watchman of last week contains a very important communication from Rev. R. S. MacArthur, D. D., of Calvary Baptist Church, New York, concerning the Moody meetings held in New York the past winter. The editor of the Watchman says of the communication of Dr. MacArthur, who is well known not only as one of the ablest of orthodox ministers, but as an evangelistic preacher:—

"What he says of New York many of our leading pastors say without qualification is true of the series of meetings Mr. Moody held this winter at Tremont Temple. There has been a disposition in some quarters to frown down the men who have not been ready to magnify the results of these services. They have been characterized as unspiritual and unsympathetic with evangelistic work. But what Dr. MacArthur writes in regard to this matter is too weighty to be ignored or to be disparaged with a sneer. It is vastly more important that the churches should know the facts than that they should be deceived as to results which have not been achieved."

Dr. MacArthur asks and answers the following questions: "What was the effect of these meetings? What results can be discovered and tabulated? What effect did they have upon the churches in the vicinage of the hall, and upon the churches and the cause of Christ throughout the city?" He answers:—

"But few pastors — I know of but one, after careful inquiry of more than twenty — can testify that those who attended the meetings brought any warmth and increased activity to their own churches. Can we go farther in giving a favorable comment upon these meetings? Frankness compels us to say that we cannot say much more in that or any other favorable direction. Were there not large numbers of persons converted? Possibly, but if so that result does not plainly appear. Toward the close of the meetings the names and addresses of those who were presumably inquirers or converts were secured. Lists of these names were given to a number of persons who promised carefully to visit and spiritually to instruct those committed to their care. To one pastor several hundred names were given. He committed the visitations to an experienced Christian worker, and a careful analysis was made of the first hundred persons on whom calls were made. Of this number it was found that sixty-four were members of white churches, and some of them were among the most prominent workers in the churches to which they belonged. Of the remaining thirty-six some were colored people, who also were workers in the churches in the city or in neighboring towns. In a number of cases there were given, designedly or accident-

ally, vacant lots representing the addresses; in other cases the addresses were incorrect. In still other cases it was found that the addresses were in towns at a considerable distance from the city, and calls could not be made. Out of the entire hundred there was not one who was likely to become a member of any church.

"These meetings did much to disorganize ordinary methods of church work, and to disintegrate various bodies of church workers. . . . These meetings were also very expensive. . . . These meetings seem to appeal powerfully to a large class of discontented people, who, at best, are but loosely attached to the various churches. They are dissatisfied with the financial obligations which church membership implies; they gladly welcome meetings where the churches are moderately, or even severely, criticized, and where church obligations are lightly esteemed, if not openly opposed. Such meetings minister powerfully and sweetly to these disordered, disgraced and disympathetic classes, found in almost all churches in greater or smaller numbers.

"There is sufficient ground for mourning that the work of the Lord is not carried on more vigorously and successfully in all our churches; but is the remedy to be found in great meetings in public halls which are conducted almost openly and confessedly as rivals of the churches? Are churches to be rebuked for their small audiences, and then meetings to be held to reduce these audiences by one-half? Is this the best use to make of the Lord's money in carrying forward the Lord's work? I do not hesitate to say that if one-half the effort had been made in close connection with the churches, which was made in rivalry to the churches, the results in the increased consecration of Christians and in the conversion of sinners would have been doubled, trebled and quadrupled. Some better way for the revival of God's work and for the conversion of souls must be found than the methods pursued in New York during the past winter."

Personals.

— Rev. A. T. Pierson, D. D., is in England.

— Ex-Governor John Evans, of Denver, Col., has recently celebrated his 83d birthday.

— Rev. Emory J. Haynes, D. D., at the recent session of the New York Conference did not take an appointment.

— Mrs. Sarah J. Brown, who died in Bloomsburg, Pa., recently, left her fortune of \$60,000 to Methodist institutions.

— Rev. William Herr, D. D., died in Dayton, O., March 28, aged 91 years. He was the oldest member of the Cincinnati Conference.

— Bishop Foss has been secured as the commencement orator for the senior class of Nebraska Wesleyan University next June.

— Rev. G. F. Shephard and wife arrived in San Francisco from Japan by the "Fern," and expect to remain in Southern California for some time.

— Rev. Dillon Prosser, an honored superannuate of the East Ohio Conference, aged 84, died in Cleveland, April 11. He had been ill four months.

— Chancellor McDowell, of the University of Denver, is a member of the Colorado State Board of Charities and Correction, by appointment of Governor Adams.

— Rev. Dr. W. F. Oldham, of Ohio Wesleyan University, will deliver the address at the anniversary of the missionary society at Garrett Biblical Institute, May 3.

— Rev. D. A. Jordan, D. D., of the New York East Conference, was present at the session of the New England Southern Conference and received a hearty welcome from his many old friends.

— Rev. George B. Smythe wrote to Miss Carrie Jewell under date of February 15: "Miss Mabel C. Hartford (the heroine of the Kuching massacre) has received \$1,000 gold from the Chinese government, at the instance of the United States government."

— Bishop and Mrs. Joyce, with Dr. and Mrs. Woolsey, reached Chungking, West China, early in February, all in good health. On Feb. 8 the Bishop started with J. H. McCartney, M. D., on the overland journey to Chentu, expecting to be gone about one month.

— We are gratified to learn that the parishioners of Dr. McKensie, of Cambridge, are bestirring themselves to put in print a volume of his selected sermons. A committee has accordingly been chosen to attend to the matter, and very shortly a volume will be issued.

— Rev. John H. Miller, formerly of the Pittsburg Conference and latterly of Greenville, Pa., Erie Conference, has been transferred by Bishop Walden to the St. John's River Conference and stationed at Jacksonville, Florida. Rev. L. B. Rader, of Jacksonville, goes to Greenville.

— It is said that Professor Drummond left ample material for a biography, though, according to the London Academy, no writer has yet been decided upon. The general impression seems to be that Dr. James Stalker, who was his life-long friend, will undertake the work.

— Dr. Charles B. Mitchell, pastor of Hennepin Avenue Church, Minneapolis, Minn., has been invited to preach the baccalaureate sermon at the coming commencement of the State University of Minnesota (2,000 students). He also delivers the commencement address at Baker University in Kansas.

— Dr. E. A. Schell, general secretary of the Epworth League, is making an introductory trip South with Irving G. Penn, the new secretary for the Southern work. Meetings in the interest of the League work in the South will be held at Charleston, Atlanta, Chattanooga, and other cities of the South, with addresses by Dr. Schell and Mr. Penn.

— Bishop Foss will preach at the Epworth Methodist Episcopal Church, Cambridge, Sunday, April 26, at 10.30 A. M.

— Rev. Ensign McChesney, D. D., of the New York Conference, was appointed to Calvary Church at its recent session.

— Rev. Dr. R. R. Meredith, of Brooklyn, will preach the annual sermon at the 88th meeting of the American Board of Commissioners for Foreign Missions at New Haven, Conn., Oct. 12.

— The Omaha Christian Advocate is responsible for the following statement: "David N. Dell, in all probability the oldest man in Missouri, and a Methodist, died recently at 112 years of age."

— Rev. Wilbur G. Williams, D. D., until recently pastor of Union Methodist Church, St. Louis, and formerly president of Allegheny College, Meadville, Pa., died, April 16, at the parsonage in St. Louis.

— Christian Work says: "Rev. Dr. Timothy P. Frost, of the First Methodist Episcopal Church of Baltimore, Md., accepts a call to St. Paul's Church, Newark, N. J., at the expiration of his five years' term."

— Rev. Dr. Judson S. Hill, president of Morristown Normal Academy, Morristown, Tenn., is in Boston for some days in the interest of the institution which he has so long managed with marked fidelity and success.

— We learn through the Christian Commonwealth, London (Baptist), that Dr. Milburn, Chaplain of the United States Senate, expects to visit England again this summer. He has engaged to preach at Queen's Park Congregational Church, Harrow Road.

— "Gipsy" Smith has now accepted the invitation of the National Council of England to devote the whole of his time to conducting united missions in connection with the local Free Church Councils throughout the country. He will enter on his duties next September.

— Three children of Penzance, the man whom Roman Catholics persecuted and confined in a South American prison eight months for preaching the Gospel in his own "hired house," are attending school in Albion, Mich. The eldest is a girl of seventeen, and the others are boys aged respectively twelve and fourteen.

— Readers who have enjoyed the stories contributed to our columns by Miss Ada M. Melville, for some years associate editor of the Union Signal, but recently of the Epworth Herald, will be pleased to learn of her marriage to Evangelist John B. Shaw, April 8. Dr. A. C. Hirst, pastor of Centenary Church, Chicago, performed the ceremony.

— Rev. H. W. Norton, of Bucksport, Me., writes: "Mrs. B. M. Mitchell, wife of Rev. B. M. Mitchell, of Calais — one of our superannuates — died last of June, 1896. Please mention the omission in the list of deaths from our Conference." We regret this omission, especially as we had taken special pains to secure a full list of all ministers and ministers' wives who had died during the year.

— Bishop Newman's presidency of the New England Southern Conference was highly and gratefully appreciated by the ministers and laymen who attended. He came to Norwich before the session, studied the critical condition of the church properties there, and went before the proper committee of the legislature of the State and ably advocated the introduction and passage of a law that would make the consolidation of the churches in Norwich legal.

— Prof. Aaron White, A. M., of Casnovia Seminary, died suddenly of gripe on Sunday, April 11. He left his classes on Wednesday for the first time in forty years on account of personal illness, but his condition was not supposed to be serious. On Sunday morning about 11 o'clock he went into his garden for a walk, and a few minutes later was found lying on the ground in a dying condition. He was born in Paris, Oneida County, N. Y., Sept. 18, 1824.

— J. M. Fleming, manager of the dry goods store of Daniels & Fisher, of Denver, Col., and a prominent member of Trinity Methodist Episcopal Church, that city, employs a teacher to give the forty cash boys and girls employed in that establishment two hours and a-half daily instruction in arithmetic, reading, spelling, geography, and United States history. That is a good illustration of applied Christianity according to the principles of the Sermon on the Mount.

— It is now fifty years since Frederick W. Robertson began his ministry in St. Ebb's, Oxford. The event was commemorated in a sermon preached before that University by Rev. Mr. Welker, in which he characterized him as the most remarkable preacher of the century. In the little chapel in which Robertson ministered at Brighton is a memorial erected to his memory. It is a picture of Christ in the midst of the doctors, and the inscription reads as follows: "They were thinking of theology; he was thinking of God."

— Miss Jennie S. Farwell, who has for five years been in charge of the Art Department in our seminary for girls at Santiago, Chile, expects to sail for this country in May on a leave of absence. She desires to come to the Deaconess Hospital in Boston for treatment for lameness. The services of Miss Farwell as a teacher as well as an active Christian worker have been of the highest value to the school and the work of our denomination in that distant country. Miss Emily Souder, formerly a teacher in the Art Department at Lasell Seminary, who has

already gone to Santiago for that purpose, will succeed Miss Farwell in the position which she has held.

— Dr. W. N. Fowler, of Ann Arbor, who resigned his position as superintendent of a hospital in connection with the University of Michigan to go as a medical missionary to Africa under Bishop Hartsell, returned to New York on Thursday of last week and has gone to Ann Arbor to resume the practice of his profession in that city. His reports of the work in Liberia, which he critically examined, are not reassuring.



From "Farthest North."—Copyright, 1897, by Harper & Brothers.

Dr. Fridtjof Nansen.

The latest Arctic explorer, whose volumes were noticed editorially in our issue of April 7.

— Not since the days of John B. Gough have we heard any one speak with such force against the liquor traffic as did Rev. C. H. Mead, D. D., in his address at the temperance anniversary of the New England Southern Conference. Without rant or abuse of any political party or any portion of the temperance forces, he showed the terrible ravages of the saloon and the duty of all good people to make irrepressible war upon it. Dr. Mead is a member of the Genesee Conference and has long been connected with the National Temperance Society of New York. We advise any who are seeking a speaker upon temperance reform to secure the services of Dr. Mead, if possible. He resides at Montclair, N. J.

— We are pained to learn of the death of William A. Cilley, which occurred at the home of his parents in Lawrence, April 11. "Willie" Cilley — for thus we tenderly and happily remember him — was twenty years and four months old at the time of his death. When the writer was pastor of Garden St. Church, of which the deceased was a member, he was one of the most attractive boys we ever knew. Always frail in health, he was particularly genial and bright, and to be a Christian seemed to him a perfectly natural and very joyous experience. He was greatly beloved in the church and city, and many friends tenderly sympathize with the parents in their bereavement while they gratefully remember the attractiveness and usefulness of the life that is closed.

— The editor greatly missed the presence of Rev. Drs. C. F. Allen and D. B. Randall at the session of the Maine Conference. Calling upon them in their homes, he found Dr. Randall suffering from an acute attack of bronchitis, but characteristically alert and cheerful. He hoped to be well enough to attend at least one session of the Conference. Dr. Allen is confined to his bed, and while perfectly clear in mind and strong in faith, was not as well as we had hoped to find him. Congratulating him upon the noble record which he had made in the ministry, he replied with great tenderness and force: "I do not think my brethren have ever charged me with self-seeking." It was a gracious privilege to pray with these honored servants and to commend them to Him whose grace never faileth.

— April 14, Senator Morrill of Vermont, who had reached on that day his fourscore and seven years, walked vigorously into the Senate promptly on time for devotions, as he always is. He does not look old, is not bald, does not wear glasses, and resembles quite closely Charles Sumner. On this anniversary morning his eyes filled with tears as Chaplain Milburn, the blind man, in touching voice, offered up invocation for the patriarch of the Senate, hale in body, alert and vigorous in intellect, fresh and kindly in generous sympathies, crowned with the fruits of an illustrious career of more than two-score years in the service of the nation. In the evening Senator and Mrs. Morrill gave their annual birthday reception. All Washington was there, including President McKinley, who called for a moment to pay his respects to the first tariff-maker of the present generation. Chairman Dingley was there, too, and Senator Mills, and thus the parlors of the Vermont Senator's house contained the men who made three famous tariff bills, beginning with 1860 and ending with 1897. It was forty-two years ago last December, or in 1855, that Mr. Morrill entered Congress as a representative from Vermont. Secretary Sherman came at the same time as a member from Ohio. The only man now in Congress who was here when Mr. Morrill made his appearance is Galusha A. Grow, then, as now, a member from Pennsylvania.

— Dr. S. W. Thomas, editor of the Philadelphia Methodist, has been publishing in the columns of that paper, by request of those who heard it, a very interesting and appreciative address upon Bishop Gilbert Haven. The last instalment appears in the issue of April 10, with this impassioned apostrophe: —

"Servant of God, well done! Thou hast lived for others. Thou hast finished thy self-sacrificing work with joy; and thy soul now basks in the sunshine of the Redeemer's presence. Today we stand gazing after thee. We shall miss thee from our solemn assemblies, from our firesides; but thy faith is graven in ten thousand lines. It lives in Italy, in Bulgaria, in Mexico, in Africa, and in all parts of our own land, from the levels of the South to the snow-capped mountains of Alaska. Thy name shall be a synonym of purity, patriotism, patience and charity. Thy spirit shall live amid the things of thy creation, while eternity unfolds the glories of thy nature."

Brieflets.

The next meeting of the Social Union will be held on Monday evening, April 26, with Bishops Warren, Foss and Newman as guests. It being ladies' night and the program so attractive, those who desire to attend will do well to secure their tickets at once.

The Southwestern Christian Advocate says: "Gilbert Academy, Baldwin, La., Dr. A. E. P. Albert, vice-president, is enjoying an exceedingly prosperous year. The enrollment is thus far 261. The Doctor rejoices."

The new building erected at Chamberlain Institute, Randolph, N. Y., to replace the one that was burned, is nearly completed, and will be dedicated by Bishop Foss, June 23. President Bishop is raising funds not only to pay for the new building, but to cancel the indebtedness on the rest of the property.

The late Orrington Lunt's will has been probated. His estate is valued at \$237,000, and by a will made when he was eighty years old he gives his property mainly to his wife, children and grandchildren. Those who expected additional bequests to Northwestern University, to which he gave so generously during his life, are disappointed.

We were greatly charmed with the audience-room of Congress St. Church, Portland, in which the sessions of the Maine Conference were held. In beauty, modernness and convenience it compares favorably with our best churches. Rev. G. D. Lindsay has a way of leaving something very substantial and permanent in the line of achievement upon the charges that he serves.

Minister Wu, the new Chinese representative to the United States, a disciple of Confucius of high rank, received a delegation of local clergymen last week at the Occidental Hotel, San Francisco. He expressed himself as pleased with the efforts now making by missionaries of this country to elevate his countrymen, and hoped the work would continue. He wished the missionaries success in their work, and promised that he would lend his aid whenever possible.

The New York Observer of last week says: —

"Bishop Newman, the pastor and close friend of General Grant, has been asked to open the dedication ceremonies on April 27, at the Grant tomb, with prayer. The suggestion made by some one that at the close of the exercises all present join in singing the doxology is certainly a most excellent one. Surely all, both North and South, may heartily give thanks to God that the war is over, and that the spirit of union is now so strong in all sections. And probably none, whether Northerners or Southerners, will fail to rejoice that one of the chief providential instruments in bringing the war to a close was so magnificent and so knightly a soldier as Ulysses S. Grant."

The Methodist Times of April 8 calls attention to an enterprise authorized by the meeting of the General Committee of the London Mission, in which it is decided to erect a large Mission Hall to accommodate 2,000 people in a district in London immediately south of the Thames where Methodism has but little representation. The Times says: "This enterprise may prove to be in its way the most important ever undertaken by Methodism on the south bank of the Thames." Wesleyan Methodism certainly provokes American Methodism to more aggressive effort in evangelizing the great multitude of people in our cities who are not linked to any denomination.

The New York East Conference, over which Bishop Walden presided, held a nine days' session. We take from the long list of appointments some names especially familiar to New England: Hanson Place, Brooklyn, C. L. Goodell; Eighteenth St., F. C. Haddock; Nostrand Ave., J. R. Thompson; Sands Street Memorial, D. A. Jordan; St. John's, D. G. Downey; Roslyn and Seabrook, H. D. Weston; Middletown, First Church, J. W. Johnston; New Haven, First Church, M. B. Chapman; Grace, J. S. Chadwick; Trinity, Levi Gilbert; Bridgeport, First Church, Joseph Pullman; Washington Park, E. L. Thorpe; Danbury, W. W. Bowditch; New York, Beekman Hill, D. W. Couch; Ridgefield, F. B. Upham.

Dr. Homer Eaton, senior agent of the Book Concern, in addressing the New England Southern Conference, spoke very emphatically against what he called the unreasonable request on the part of a few ministers to reduce the price of the New York Christian Advocate. He said that the effort of the Western, Northwestern and Central Christian Advocates to increase their subscription lists by reducing the price had proved a signal failure. Instead of reducing the

price of the New York Advocate, he would enlarge and improve it and raise the price to \$3. Dr. Eaton's wise judgment, based on long and practical experience and observation, enables him to speak with unusual significance, and therefore as an authority, upon this very important question.

The anniversary of the departure of the first missionaries to China fifty years ago was celebrated on Thursday evening, the 15th, at Bromfield St. Church, this city, Bishop Foster presiding. Dr. M. C. White was present and spoke interestingly of his experiences. At the conclusion of his address a Chinese convert made a short address in English, and presented Dr. White with a bouquet of roses. Rev. Dr. S. L. Baldwin said the whole missionary movement really started in 1835 in Wesleyan University, Middletown. He went to China later than Dr. White, but the voyage was 147 days long. In twenty years after the first missionaries went to China there were only 421 converts. In 1877 there were more than 3,000. In 1887 there were between 4,000 and 5,000 converts. Now in the Foochow Conference there are 7,000 converts. Dr. A. B. Leonard made the closing address, showing the urgent demands of China upon the church, and the great opportunities now presented there for missionary work.

Dr. John Hall, of New York, in a recent address is reported to have said that "Congregationalists and Baptists are beginning to adopt a church government more in line with Presbyterians."

When a man's own self-seeking finds itself hindered or thwarted by the self-seeking of somebody else, he is apt to think that somebody else ought to be ashamed of himself and ought to be shown up. Especial severity in judgment usually springs from some personal element that is not commendable. How blessed that the final verdict is to be rendered by One who is not swayed by these personal frailties! The perfect are patient with the imperfect.

Booker T. Washington, in a recent address, is reported to have said: —

"As a race, I believe we are to work out our salvation in the South. I remember a story of an old Negro who wanted a Christmas dinner and he prayed, night after night: 'Lord, please send a turkey to this darky.' But none came to him. Finally he prayed: 'O Lord! please send this darky a turkey.' And he got one that same night. There isn't much that we get in this country without working for it."

Clark University, Atlanta, Ga., has been made a weather signal station by the Weather Bureau. Its location on the highest elevation just south of the city limits renders the signal flags visible to all the people in that section of Atlanta and to the people of the surrounding country. The attendance at the University has steadily increased during the past few months until now the enrollment is 383 — the largest for some years. At the urgent request of the board at Cincinnati, Acting President Thirkield has continued to serve since last October.

Will the governments of the world after awhile be conducted on Christian principles, and public questions be settled according to the laws of Jesus? We believe it. There has been a very appreciable approximation to it in our own day. When the time of its full realization shall come, then truly will the kingdom of God make rapid strides, if indeed it be not already here.

That consumption, the dreaded disease of New England, is contagious, and that its spread, with proper precaution, may be avoided, is the opinion of the best medical experts. The Boston Herald, in support of this assumption, wisely says: —

"If we could by any possibility strike at and destroy the root of this disease, it would mean, in the city of Boston alone, a saving of life of about 1,500 persons a year; and yet, in consequence of precautions taken, consumption is by no means as terrible a scourge in Boston as it was forty years ago, for at that time about one death out of five was due to tubercular consumption, while at the present time about one death out of eight is attributable to that cause. . . . Individuals should no more be accorded the right to establish a home for the treatment of consumptives at any place and under any conditions they may deem fitting than they should be permitted to so establish a home for the treatment of diphtheria, scarlet fever or the smallpox."

An eminent physician recently advised a family not to rent a tenement in the same house in which a person was hopelessly sick with consumption because of the danger of contagion. Physicians deserve the profound gratitude of the people for the wise and fearless action which they are taking to protect the general public from the ravages of this disease.

There is scarce anything new under the sun. It is by some supposed to be a modern proposition to put the sale of liquor into the hands of the best citizens and so protect the community from the necessary evils of said sale. But this was common among the earliest settlers on our coast, in good old Plymouth. The records show that Stephen Hopkins, one of the principal men, a magistrate and a member of the Governor's Council for many years, was fined in 1638 £1 each on five complaints for selling beer, wine, and strong liquors at too great a profit. And the same man in 1639 was charged with selling strong waters without a license. He admitted the fact, and was fined £3. Liquor laws have come down from the earliest times and will doubtless always be necessary. But we would like to see a somewhat more rapid improvement in them.

The Sunday School.

SECOND QUARTER. LESSON V.

Sunday, May 2.

Acts 13: 1-13.

Rev. W. O. Holway, D. D., U. S. N.

PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.

I. Preliminary.

1. **Golden Text:** *Go ye into all the world and preach the gospel to every creature.* — Mark 16: 15.

2. **Date:** A. D. 45-48.

3. **Places:** Antioch and the island of Cyprus.

4. **Home Readings:** Monday—Acts 13: 1-13. Tuesday—Isa. 6: 1-3. Wednesday—Isa. 60: 1-11. Thursday—Ezek. 37: 1-10. Friday—Rom. 1: 1-7. Saturday—Matt. 10: 9-15. Sunday—Luke 10: 1-9.

II. Introductory.

So flourishing had the church at Antioch become, in the ten years of its existence and growth, so numerous were its prophets and teachers, that it was abundantly able now to send forth laborers into the whitening Gentile fields around. "Thus the mother church of Gentile Christianity," says Meyer, "had become the seminary of the mission unto the Gentiles." It was while they were ministering before the Lord that the call came—a specific command from the Holy Spirit to "separate" Barnabas and Saul for the work to be assigned to them. The church confirmed the call. The two apostles, with Mark as a subordinate minister, proceeded down the river to Seleucia, where they embarked for Salamis in Cyprus, "starting on a journey more memorable in its issues than any which had ever been undertaken by man." At Salamis they began their work by preaching in the Jewish synagogues "the word of God"—with what success we are not told. Then they traversed the island from the eastern coast to the western, arriving at Paphos, where Sergius Paulus, the Roman proconsul, had his residence. The proconsul was a man of intelligence, and, following the example of many noble Romans in that age when the national religion had lost all force or meaning, had domiciled in his palace a Jewish sorcerer named Bar-Jesus, who also claimed the title of Elymas, or the Wizard. "Such counterfeits of spiritual power," says Dr. William Smith, "have always proved an influence most hostile to spiritual religion; and the Christians had not only to expose the cheat, but to clear themselves from the suspicion of trading, like the others, upon their spiritual powers."

Barnabas and Saul were sent for by the proconsul, who desired to hear their message; but found themselves, at their audience with the officer, confronted by the magician, who, alarmed at the prospective loss of his gains and influence, sought to turn away his patron from the faith. Immediately Saul—and the historian chooses this moment to tell us that his name was also Paul, the name by which he is afterwards known—filled with the Spirit, fixed his eyes upon him, and with terms of inspired rebuke and blighting invective, addressed him as the foe of righteousness, the son of the devil, full of all deceit and villany, and called upon him to cease to pervert the straight paths of the Lord. Then, still speaking under the Spirit's influence, he predicted for him a temporary blindness; and forthwith, in the presence of the astonished proconsul, "a mist and darkness" fell upon the sorcerer, and he groped impotently for some one to lead him by the hand. The eyes of the Roman officer were opened "to receive the spiritual light of faith in Christ" by this extraordinary judgment; and undoubtedly the conversion of this leader gave an impulse to the success of the Gospel among the Gentiles of the island, as well as among the Jews.

III. Expository.

1. In the church... at Antioch—R. V., "at Antioch, in the church that was there." Prophets and teachers—*not* exactly identical. The "prophet" was a "teacher," but the "teacher" was not regarded as a "prophet." The prophets were a more highly-endowed class of teachers, to whom came special inspiration and messages. The church at Antioch had greatly prospered in the ten years of its growth. Five of its prominent teachers are now mentioned. Barnabas—probably mentioned first because at this time he stood first, taking precedence even of Saul. Simon (R. V., "Symeon") Niger.—The last name means "dark," or "black." He was probably an African. Lucius of Cyrene—possibly the same person mentioned by Paul as his kinsman, in Rom. 16: 21; but not to be identified with Luke. Menasse... brought up with Herod—R. V., "Menasse, the foster-brother of Herod." This Herod

was Herod Antipas, who married Herodias, and slew John the Baptist, and was now in exile near Lyons. Either Menasse's mother was the nurse of Herod, or else he was Herod's associate from early life. Saul—last mentioned, but soon to take the first place. He was now about forty-two years old, and had been for nearly eleven years a disciple.

Arnot says of Menasse: "Brought up in the company of a licentious prince, he was another Moses drawn out of the water, esteeming the reproach of Christ as greater riches than the treasures of Egypt. His name was blotted from the family register of the tetrarch, and written in the Lamb's Book of Life."

2. As they ministered unto the Lord.—Whedon refers the "they" to the five persons above specified; Meyer contends that the church as a whole is referred to. The word rendered "ministered" is the one from which our word "liturgy" comes; its primary reference is to the temple ritual; here it probably refers to ordinary Christian worship, such as prayer, praise, fasting and the Lord's Supper. The Holy Ghost said—probably through one or more of the prophets. Separate me.—The force of the imperative is not fully expressed in our English version; rather, "Come, set apart at once." Barnabas and Saul.—They already felt drawn to the work; they now received specific authorization. The work—missionary work among the Gentiles. I have called them.—The personality and deity of the Holy Spirit are clearly taught in this passage. The two apostles were to be His organs and interpreters in the propagation of the Gospel.

3. When they had fasted and prayed—a special consecration service apparently. Laid their hands upon them—thereby accepting and authenticating the Spirit's call to a particular work, and imploring for them the Divine blessing. Sent them away—to Cyprus and Asia Minor, or wherever the Spirit might lead them. This was Paul's first great missionary journey.

The imposition of hands is here used to "ordain" these men, not to an "order," but to a mission. It did not make them deacon, elder, or bishop, but missionaries, either for this single expedition, or to the world at large, Jew or Gentile, as the Spirit pleased. The rule that limits the laying on of hands to special permanent orders is ecclesiastical rather than Biblical. These two were not certainly at this time ordained as apostles, for so many were ever so ordained by Christ Himself. Christ's act ordained the twelve; His choice through the lot ordained Matthias (1: 23-25); His call (21: 16; 26: 17) ordained Paul, as the fullness of the Spirit authenticated him (Whedon).

4, 5. Sent forth by the Holy Ghost—under His conscious direction and leadership. They were sent first by the Spirit, then by the Church. Departed (R. V., "went down") unto Seleucia—the port of Antioch, at the mouth of the Orontes, and about sixteen miles away; named after Seleucus Nicator, who built it. Cyprus—the well-known island, not far away, the birthplace of Barnabas, noted for its fertility and for the luxury and sensuality of its people. The Jews comprised about one-half of the population. Salamis—a seaport on the east coast of Cyprus. In Trajan's time (A. D. 98-117) it was desolated in a terrible revolt of the Jews, and its destruction was completed by an earthquake. It was subsequently rebuilt and named Constantia. The revolt of the Jews led to their expulsion from the island. Preached—R. V., "proclaimed." Synagogues.—Christianity depended largely on the widely-scattered synagogues for its diffusion. They furnished both a pulpit and an audience. They had also John—John Mark, the author of the second Gospel. To their minister—R. V., "as their attendant." It fell to him, probably, to baptize the converts.

In the synagogues were the Jews, ever the object of God's first choice and care, and still, by Christ's command, the first recipients of the glad tidings. And in the synagogues were the Gentile proselytes; men who had renounced heathen notions and practices, and were seeking a knowledge of the true God. These proselytes formed a needed link for a ready transmission of the Gospel to the Gentiles (Butler).

6. Gone through the island—"the whole island." Paphos—on the western coast, a hundred miles from Salamis, the capital and residence of the proconsul. This was New Paphos, and only a few miles away from Old Paphos where the famous Temple of Venus stood. A certain sorcerer—or magician, claiming control over the inferior gods or demons, and some degree of power over the future. In the universal decay of the pagan faiths these magicians were very common at this time. False prophet—false in his assumption of being a prophet, and false in his teachings. Bar-Jesus—that is, son of Jesus, or Joshua. His adopted Greco-Arabic name Elymas (see verse 8) means a "wizard," or "wise man."

7, 8. Was with the deputy (R. V., "proconsul")—the Roman governor of the island. Sergius Paulus.—This narrative contains all that is known of him. A prudent man—R. V., "a man of understanding;" "one of the *seuans* of the day" (Lewin). Called for Barnabas and Saul.—Their preaching in the synagogues had probably been brought to his notice, and his thirst for truth and knowledge led him to interview every new teacher. They were probably invited to his residence. Destined—R. V., "sought." The word of God—a proof of his discernment that there might be something better than magical incantations. Elymas... withstood them.—His motive was self-interest. If the apostles succeeded, his position, influence, emoluments, were lost to him. Seeking to turn away (R. V., "turn aside").—He was evidently present at the audience given to Barnabas and Saul, and made an earnest plea for his

own pretensions, and doubtless discounted the truths presented.

9. Saul (who is also called Paul).—The change of names is made from this point. Henceforth Saul (Hebrew, meaning "longed for") is known as Paul (Latin, meaning "little"). Possibly he had always both names, but having been among Jews heretofore, he had been called by his Hebrew name; going forth now as a Roman citizen into a Gentile sphere of action, his Roman name came into prominence. Possibly, as Jerome suggested, he received his new name because of the conversion of Paulus (Meyer and Whedon sanction this); possibly, again, the name was assumed by the apostle himself out of humility, or was given by the Gentiles as the nearest approach to his real name in sound. Filled with the Holy Ghost—a special affluence, apparently for wisdom and power to meet this emergency. Paul's language is very severe, but no trace of personal irritation mingled with his invectives. Set (R. V., "fastened") his eyes on him—a piercing and indignant gaze, "rendered more conspicuous by his imperfect sight" (Farrar).

10. Full of all subtlety and all mischief—R. V., "full of all guile and all villany." The words mean conscious deceit and trickery. Child (R. V., "son") of the devil—showing his fatherhood in perverting the truth; this epithet is in striking contrast with his name, Bar-Jesus. Cease to pervert the right ways of the Lord.—The meaning is, Wilt thou not cease to misrepresent, or malign, those straight paths which have been laid down in the Gospel, the paths of repentance, faith, obedience?

The doctrine that the Holy Spirit holds communion with men, and that angels are the ministering spirits of the Most High to man, and that evil spirits are among man's spiritual foes (John 14: 17; Eph. 6: 12; Heb. 1: 14), Elymas, in common with all sorcerers of his day and ours, perverted into a doctrine of spiritism, and a practice of pretended communication with spirits. Thus he perverted, turned aside, from a high and holy use, the truth, making it a means of evil, and out of it a degrading error. The most dangerous errors are always those which are perversions of the straight ways of the Lord (Abbott).

11. The hand of the Lord—His power in punishment. For a different exercise of "the hand of the Lord," see Acts 11: 21. This is Paul's first recorded miracle. Thou shalt be blind.—This temporary blindness was an appropriate visitation on one who had made it his business to blind others. Miracles of punishment are rare in the New Testament. Mist and darkness—gradations; blindness did not become total at once. He went about seeking, etc.—showing the reality of the judgment. Raphael has finely depicted the scene in one of his masterpieces.

The infliction was not from Paul, but from Jehovah. We are not to suppose that the apostles possessed the power of working miracles at pleasure, but only when they felt a divine impulse urging them to perform one. Paul struck Elymas with blindness because he felt inspired to perform that miracle; but he could not cure Herodias of his sickness, or remove from himself the thorn in the flesh (Glossy).

12, 13. Then the deputy (R. V., "proconsul") believed—convinced, by a miracle performed before his very eyes, of the truth of the message preached by the apostles, and becoming a disciple. His conversion doubtless made Christianity respectable, and paved the way for preaching to the Gentiles as to the Jews. Astonished at the doctrine (R. V., "teaching").—The word was with power, and confirming "signs." "The miracle wrought belief; the 'doctrine' wrought salvation" (Whedon). Set sail from Paphos.—The work in Cyprus was now inaugurated. It could be left for awhile, and the apostles could go to new fields. Parnaphia—one of the southern provinces of Asia Minor. John—John Mark, the son of Mary of Jerusalem, and author of the Gospel of Mark. Returned to Jerusalem—we are not told here why, but from Paul's subsequent behavior toward him (chap. 15: 37), his departure is regarded as a yielding to weakness. Says Matthew Henry: "Either he did not like the work, or he wanted to go and see his mother." He subsequently regained Paul's good opinion (Col. 4: 10; 2 Tim. 4: 11).

The penal miracle performed upon the magus overthrew the divinity of his claims; performed by the apostle, it established his. So the superiority of the miracles of Moses over and in penalty upon the sorcerers of Egypt, and of Paul over and upon those of Elymas, are specimens of the divine method of defeating the preternaturalisms and demonisms of paganism by the supernaturalisms and miracles of Jehovah and Jesus (Whedon).

IV. Inferential.

1. Foreign missionary work dates from Antioch. The previous diffusion of the Gospel resulted from persecution. The church of Antioch was the first to deliberately send forth missionaries to lands beyond the seas.
2. Calls to duty are often given in seasons of fasting and prayer.
3. The Spirit selects His agents; the Church authenticates and commissions them.
4. The doctrine that "charity begins at home," together with other objections to missionary operations, is effectually answered in our lesson.
5. The world must have religion; if it cannot find the true, it will worship the false.
6. False religion is after money; true religion is after souls.
7. It is a duty to expose hypocrisy, and reprove opposers and deceivers.
8. Wilful blindness exposes one to judicial blindness and to "the blackness of darkness" unless repentance is shown.
9. The truth of God will be established and made successful by the confusion and ruin of its opposers.

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The Conferences.

East Maine Conference.

Bucksport District.

Whiting.—The year now closing has been a good one for both pastor and people. The result of faithful work has been manifest in the conversion of sinners and the quickening of believers. In the early winter the pastor was assisted on this charge by Evangelist Buffum, who did here, as well as at other points, faithful work. The League has had a very prosperous year, and 10 have joined either as associate or active members.

Cutler.—This has been Rev. H. M. Moore's first year in the ministry, but it has been a pleasant and in many ways profitable one. The work has been well looked after, and as a result souls have been saved and believers helped. The year closes well.

Columbia Falls.—This is one of the charges where earnest and faithful work may be put forth, and yet for various reasons there may not be the immediate results which we would like to see. The past year has been a time when there has been a good amount of work put in. The seed has been good and the result, we feel, is sure. Repairs on the parsonage have been made at a cost of \$20.

Millbridge.—Good congregations continue to greet the pastor at all the preaching services. This was the first charge to report "Benevolences raised in full and all other financial obligations provided for." Improvements to the amount of about \$60 have been made on the church edifice.

Franklin.—There is not a charge that we know of where there is so clear an illustration of the truthfulness of the words, "One sows and another reaps." Surely the past three years have been a continual reaping of souls; the faithful sowing of pastors in other years has been bringing forth good fruit and an abundant harvest of the same. Extra effort on the part of the pastor and his workers has resulted in many conversions during the year. The church has had some valuable additions during the present pastorate.

Bar Harbor.—The past year has been a very encouraging one for the society at this place. Spiritually it has been the best one for years, while financially much has been done towards lifting the heavy burden that has so long hung above them. The pastor has received 7 into full relation and 16 on probation, and 30 have been converted; \$74 have been raised by the "True Blues" for the running expenses, while upwards of \$300 has been raised in the place outside of current expenses towards liquidating the debt. This with the amounts paid at the close of last year reduces the debt quite materially. We hope another year shall have passed that every dollar of indebtedness will be paid. The success of the past few years has given new courage to the members and they are working with increasing interest. At the last quarterly meeting 11 were baptized.

Ellsworth.—This charge has lost some of its valuable workers during the past year. Seven have died, thus causing the loss of some of the burdens along all lines quite keenly; still they remain faithful and are determined to do their best for the Master. Considering the sickness and all this society has had to encounter during the year, we think that a goodly amount has been accomplished. The last of April a series of union meetings, under the leadership of Evangelist H. L. Gale, will be held, from which all Christians hope much good will be derived.

Brooksville and South Penobscot.—A year of hard work on the part of the pastor and his band of faithful workers has not been without its fruitage. A very active Epworth League chapter has been organized and is proving a great helper to the pastor at South Penobscot. A good degree of interest is manifest at all points on the charge. Through the kindness of friends the pastor in the early winter was the recipient of a nice fur coat which has kept his body warm while he has been on his errands of mercy and love, carrying the Gospel to those who need it. A good year along all lines is, in brief, the report at the fourth quarterly conference.

Penobscot.—The reports at the fourth quarterly conference show that the year now closing has been a successful one. Three have been baptized, 5 received into full membership, \$270 expended in improving church property. Union revival meetings have been held with good results at the Bay. The church has been greatly quickened, sinners converted, and a deep-spiritual interest awakened.

Eddington.—This has been one of the most prosperous years this society has known. A parsonage costing \$1,100 has been purchased, 5 have been converted, and a good degree of interest is manifest in all departments of church work. Whoever serves this people another year will find a good field of labor and many things to encourage him in his work.

Brewer.—Rev. J. T. Crosby closes his fifth year with this people in the midst of prosperity along all lines of church work. During his pastorate 50 have joined the church. In the past year 5 have been baptized, 9 joined on probation, and 5 in full. Whoever comes to this charge for the next pastorate will find a most excellent working church to aid him.

Bucksport Centre.—Faithful work has been done among this people, though the visible results are not such as really ought to appear; but persistent and faithful efforts, we believe, will win in the end. Two have been received into full membership during the year.

Orrington Centre and South Orrington.—The people on this charge are already counting the weeks when the pleasant relations that have existed between the pastor, Rev. W. A. McGraw, and themselves will be severed. Five very successful years have been enjoyed. The pastor in his report to the quarterly conference said: "The year now closing has been one of the pleasantest ones of my life." Three have been received on probation and 4 into full membership. In repairing the church at South Orrington \$150 have been expended and \$10 worth of books have been added to the Sunday-school library.

Orrington.—Another year of labor for the Master on the part of a faithful pastor and people has not been without its fruitage, though perhaps not so much as many might wish to see. Twelve have been received into full relation in the church and 10 converted. The Sunday-school library has \$24 worth of books added, and nearly \$100 have been expended in improving the parsonage property—largely on the stable.

Orland and West Penobscot.—Notwithstanding this has been Rev. C. W. Wallace's first year in the regular work of the pastorate, he at the

same time pursuing his studies at the Seminary and looking after the work on one of the largest charges on the district, it has been a successful year. All departments of the work have been well looked after, and a good degree of interest has been manifest at all points. For repairs on the church at Orland Village \$40 have been expended. One was baptized and received into the church at the last quarterly meeting and one local preacher was licensed at the last quarterly conference.

East Bucksport.—The revival interest that was awakened on this charge in the early winter has continued, and a steady growth of interest has been manifested. Large congregations greet the pastor at every service. Thirty have given good evidence of conversion, 1 has joined in full, and 11 on probation. The year is closing well and promises much for the year to come.

Deer Isle.—This charge has had a year of marked prosperity in church work. Fifty have made a start in the way to heaven, a goodly number of whom have gotten out into the light and are doing well. Right have been received into full relation and 16 on probation. At South Deer Isle \$20 worth of books have been added to the Sunday-school library.

Green's Landing.—More than \$200 have been paid out of church debt. We had some what we met on no other charge on the district—all the male members (9) on the board of trustees, and all the female members (13) on the board of stewards.

South Deer Isle.—The superintendent of the Sabbath-school reports the introduction of the Catechism and golden text chain as a great success among the members and very much enjoyed by all. Benevolences will be more than double the amount raised last year.

Castine.—The reports at the fourth quarterly conference show that success has been with this church during the last year. Six have been received into full membership. Interest in Epworth League work is improving. Water has been put into the parsonage, upwards of \$250 has been collected and paid on old debts, a new range has been purchased, and improvements made on the interior of parsonage to the amount of \$75. Benevolences will be double the amounts raised last year.

Bucksport.—A pleasant and in a degree profitable year for this charge is noted from the reports given at the last quarterly conference. Increased interest manifested in the Sunday-school, good congregations, with an occasional conversion in the regular meetings, and a good degree of interest in all departments of the work, is, in brief, the report from this field. A goodly number have been received into the church and on probation during the year—the exact figures I have lost. Nearly \$200 have been expended in repairing property controlled by the church and in repair of organ.

East Maine Conference Seminary.—Although the numbers in attendance at the school have not been quite up to that of some years in the past—caused very largely by the hard times—there has been a great amount of work done, not only in developing the intellect, but in imparting spiritual truths as well. The same corps of teachers are aiding Principal Chase as last term and are proving very efficient helpers.

The outlook for benevolences is very encouraging indeed considering the hard times. Several charges have reported double the amount raised last year, and quite a goodly number have made advance for the Missionary Society, while the other societies have not been overlooked.

Hampden and Neally's Corner.—The usual degree of interest is reported in all departments of church work. In the Sunday-school 30 singing books have been added recently. A general quickening of believers was the result of extra meetings held during the winter.

Winterport.—Two have been received into full relation in the church since our last report. In repairs and improvements on church \$1,200 have been expended, and \$40 on parsonage, during the year. A beautiful life-sized crayon portrait of the pastor has been purchased by some of the friends, to be placed in the cottage at Northport. In the death of Mrs. C. H. Goodwin our church loses a valuable worker. N.

Rockland District.

Belfast.—Rev. G. G. Winslow, although pressing under the rod of affliction, has rendered efficient service and has witnessed many encouraging indications. Improvements have been made on church property, increased harmony prevails, and there have been some conversions.

Boothbay Harbor.—Rev. A. W. Pottle, after nearly two years of effective service in this attractive charge during a critical period, returns to his home Conference, much to the regret of preachers and laymen of this district. The man who in his short life has done all departments of the church in fine condition.

Bremen and West Waldoboro.—This charge has been supplied during the year by Rev. E. K. Smith. He closes his work here at Conference time.

Camden and Lincolnville.—Rev. T. S. Ross has had a good year—\$600 paid on debt, 5 received on probation, and 10 in full membership. His people are full of faith and courage.

Rev. V. P. Wardwell, having recovered his health, will take full work at the coming Conference. He has supplied for other preachers quite frequently during the year.

Olinville and Bemis.—Rev. J. H. Irvine has enjoyed a year of growth and victory. It is an inspiration to visit this people. Thirty have been received on probation, 11 to full membership and 5 by letter. One young man of promise has decided to enter the ministry.

Cushing.—This charge, which represents a financial and geographical problem, has been well supplied by Rev. E. F. Dougherty, who has also served as school-master. At the fourth quarterly conference he was recommended for reception on trial in the Annual Conference.

Damariscotta and Mills.—Rev. C. L. Banghart, although beginning the year in the midst of sorrow, has been busy and prosperous. Thirteen have been received in membership and 4 by letter. The property at the Mills has been put in fine condition and the bills paid.

Dresden.—Rev. J. W. Price reports a good time all through the year, and rejoices in a good number of conversions.

East Boothbay.—Rev. A. E. Russell has had an enjoyable and prosperous year. Ten have been received on probation, eight of whom were baptized March 28. The quarterly conference expressed its purpose to advance the claim \$100 the coming year. There are favorable indications in the work at South Bristol.

Washington.—A great work has been done in church building and in organizing. The pastor was recommended for admission on trial and also for local deacon's orders.

North Waldoboro.—Rev. C. E. Petersen has been crowded with work all of the year and several monuments of his faithfulness will long remain. The trustees have recently taken up two outstanding notes.

Orff's Corner and South Waldoboro.—This charge has been supplied since September by Rev. T. A. Tuttle. He has proven himself a workman that needeth not to be ashamed. The quarterly conference heartily recommended him for admission on trial.

Pemaquid and New Harbor.—During his four years' pastorate Rev. J. A. Moreau has rendered efficient service on this charge. All interests have received due attention. Property has been improved, a legacy of \$1,000 secured, debts paid, and souls saved.

Pittston and Whitefield.—Rev. C. W. Lowell's third year has been pleasant and profitable. Many regrets expressed in view of a probable change. The old parsonage has been forsaken by the pastor's family, and we trust may remain so.

Randolph and Chelsea.—Rev. L. G. March's third year is closing well. He has had a good pastorate on all lines, and it being his first should greatly encourage him in his work of the ministry.

Rockland.—Rev. C. W. Bradley has had four good years in this important field. About sixty have been added to the church, most of whom are converts of his ministry. He has not only the esteem of his own church but of the city at large, and many regrets are expressed at his request for a change of pastorate. This church through its Epworth League is educating a blind boy, and the auxiliary of the W. F. M. S. supports a girl student in India.

Rockport.—Rev. N. B. Pearson, by careful management and untiring effort, has brought about harmony and peace. Good fruit has been the result. Twelve have been received on probation and 10 to full membership. Eight hundred pastoral calls have been made.

Round Pond.—Rev. C. F. Butterfield is deservedly loved by this loyal people. The year has been peaceful and profitable. At Bristol 5 have been received in membership and the property put in fine condition.

Seabrook.—This charge has had an enjoyable year under the pastorate of Rev. W. C. Baker. All departments of work are in good condition and the workers are hopeful. Some good work has been done on the line of temperance and of Sabbath observance. The Catechism is used in the Sunday-school. The pastor was recommended to the Annual Conference.

Searesport.—Dr. Fernald has enjoyed another good year. Twenty have been received in membership. All departments are prosperous.

Sheepscot.—Rev. W. A. Moservey has the satisfaction of reporting the best year in his ministry—property improved, souls saved, members added to the church, and the year closing in harmony and good will.

Southport.—Rev. M. T. Anderson has more than met the expectation of this good people. The expression, "We do not believe the presiding elder knew how good a man he was sending us," may be taken as a compliment to the pastor; but what of the presiding elder? The last payment has been made on the parsonage debt.

South Thomaston and Spruce Head.—Rev. G. E. Edgett has had a prosperous year. Seventeen have been received on probation and 9 to full membership. League and Sunday-school are growing. There is talk of purchasing a parsonage, which is greatly needed.

Thomaston.—Rev. S. L. Hanson, the only second-term man on the district, rejoices in peace and prosperity. Twenty have joined the class and as many more are numbered as converts. The Sabbath service has been changed from afternoon to forenoon. A growing interest is manifest at East Warren. Chaplain Plummer at the State Prison crowds the days with service, and is much esteemed by officers and prisoners.

East Vassalboro and China.—Rev. J. A. Weed, although going to this charge with expressed dissatisfaction at his appointment, met with such a warm welcome and has had such loyal co-operation that the year has been both pleasant and profitable. We predict for him a future of increasing success and enlarged usefulness. Universal regret would prevail if he should be removed.

Friendship.—The year has been an eventful one. Two days after his appointment Rev. H. R. Mathew passed to his heavenly reward. Rev. H. B. Haskell supplied for two months to the satisfaction of all, and then returned to the Theological School. Rev. A. L. Nutter took up the work in July, and the reports at the fourth quarterly conference show good results for faithful service. During the year 11 have been received on probation, and the same number to full membership. Work of repairing and improving the house of worship has already commenced. Estimated expenditure, \$1,000.

Georgetown and Arrowsic.—This charge has been supplied by Rev. N. J. Jones, who is greatly beloved by the people, but on account of his health has not been able to do full work. The church mourns the loss of another strong man—Mr. E. Campbell.

Montville and Palermo.—This charge was supplied by Rev. H. D. Fleming until Christmas, when he returned to Boston School of Theology. Since then Asa D. Fildes, of Lincoln, has carried on the work, having received a local preacher's license at the last quarterly conference.

Morrill and Knes.—Rev. H. I. Holt is closing his second year successfully. Six have been received on probation, and 4 to full membership. Mr. Holt was recommended for reception on trial.

Northport.—Rev. W. J. Wilson has had a good year with this loyal people. Peace and good-will have prevailed and a score of souls have been saved. Some new growth old in years only. The outlook is bright.

North Vassalboro.—Rev. M. F. Bridgman has had a busy and prosperous year. Improved property, a quickened and encouraged church, and an ingathering of precious souls—all have been a blessing to the community.

Union.—Rev. G. B. Chadwick is closing a good pastorate of three years, and will leave all departments in a prosperous condition. He will take a year's rest. He has recently lost a nephew, and also a son, Henry Rhoades, a young man who promised much to the family and the church.

Unity and Troy.—Rev. E. S. Burrill has labored faithfully on this large charge. It has been a year of general advance. At Troy 9 have joined the church. Rev. L. H. Merrill, a former pastor, has withdrawn from the ministry and membership of the M. E. Church.

Waldoboro.—Five years of faithful and efficient service have added a goodly number to the church, and many regrets are expressed in view of the departure of the pastor and his family. A vigorous church organization and a beautiful house of worship at Winslow's Mills will long remain as monuments to the skill and faithful labor of Rev. D. B. Phelan.

Westport.—Rev. C. Garland has given another year of faithful service to this difficult field. It has been a time of faithful seed-sowing, and the word must bear fruit in its season. The pastor is held in high esteem and has been recommended for admission to Conference on trial.

Windsor and Cross Hill.—Rev. M. S. Preble has labored in this field amid great difficulties. He has held revival meetings for nearly three months. A house divided against itself cannot stand. The officials have requested to be left without a pastor the coming year.

Wiscasset.—Rev. S. A. Bender reports 6 received on probation the last quarter. This charge is in the best condition spiritually and financially that it has been for several years. A good work has been done at Lovelltown, which adds strength to the charge.

Woolwich.—Rev. W. H. Dunnack has had a most blessed year. More than sixty have been converted; 25 have already been received on probation and 4 to full membership. All financial obligations are met in full. W. W. O.

Vermont Conference.

W. H. M. S.—In the Fifteenth Annual Report of the Woman's Home Missionary Society of our church, the amount sent from Vermont is given as \$404.98. This is an error. Mrs. O. D. Clapp, the treasurer, wrote to the general treasurer for an explanation, and received the following reply: "By some means the third quarter was entirely omitted from the Annual Report, and the first quarter was printed in the Annual Report of the year previous." The total amount contributed by the Vermont W. H. M. S. to the cause should read, \$706.12.

St. Albans District.

Johnson.—The ladies gave a supper at the vestry, March 26, with a musical and literary program. Two young persons united with the church, Sunday, March 28.

Morrisville.—On the evening of March 30 a free lecture at the church was given by Prof. J. D. Chalmers, an eloquent colored speaker, and president of Bennett College; subject, "The New South."

Enosburgh Falls.—Rev. Moses Farnham, late a missionary to the Turks, and who was nineteen years in Erzerum and eleven years in Trebizond, Asia Minor, gave addresses at the M. E. Church, March 14, morning and evening. He related his experience as a missionary, and spoke on the present political situation. Rev. and Mrs. A. W. C. Anderson have been called to part with a lovely daughter. It is only for a time, and all illness is over, with our Christian hope.

Moretown.—Rev. C. S. Hulbert has been chosen by the school directors as town superintendent of schools for the coming year. At the fourth quarterly conference the official board requested the return of Mr. Hulbert for another year.

Binghamville.—Rev. C. Wedgeworth has been ill, and did not meet several appointments, but is now convalescing.

Alburgh Springs.—A revival has been in progress, with daily meetings.

Wolcott.—There was no preaching service Sunday, March 21, on account of the illness of the pastor.

Cambridge.—Aunt Beven Kingsley has passed her heavenly rest, aged 85. Her father was one of the first settlers of the town. Of the family it is said: "The children were true to the principles of their parents, and were true and faithful Christians. She will be missed in the church and Sunday-school as well as in the home."

Milton.—Rev. G. L. Story has been appointed superintendent of schools. An honor from his native town.

Elmore.—Rev. A. Sharnan, who has been pastor for two years, has resigned the charge, and intends taking work in Rhode Island. During his pastorate considerable work has been accomplished, and many tokens of good-will and appreciation have been shown to his family. His change is imperative on account of the poor health of both Mr. and Mrs. Sharnan. The good wishes of a host go with them.

St. Albans.—This charge loses an old choir singer, steward and Sunday-school superintendent, the deceased of Mr. A. Tinker. He was a self-backed Methodist, never ashamed anywhere of the doctrine, policy and associations of the Methodist Episcopal Church. If all were like him, we might be too numerous.

Laurel Junction.—A new church is to be erected in the village this summer, on the main street. For thirty years the Methodists have worshipped in a union church. About eight years ago a lot was purchased, and now it is decided to build a modest, substantial edifice, with a seating capacity for 200 people in the

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DOUSTLESS LABOR-SAVING

There are times when the variation of a pulse-beat tells the practiced physician whether the scale will go down and mean death or up and mean life. But suppose the medicine he prescribes is not the medicine which your child is taking, but something the druggist thought would do just as well! Who is going to regulate the balance then? A druggist who will offer you something else when you ask for Scott's Emulsion will do the same thing with his prescriptions. Get what you ask for!

auditorium and 75 in the lecture-room. Considerable of the cost is already pledged. D.

Montpelier District.

Brownsville.—By the will of the late Mr. Ely, a member of our church in Brownsville, the church at Brownsville is to receive \$500, the Woman's Home Missionary Society \$500, and the Conference claimants of Vermont Conference \$500.

Windsor.—The church at Windsor has had a successful year. The choir has been put into fine running order. The morning congregation has doubled, and an evening congregation of two hundred or more has been maintained throughout the winter. The Epworth League is doing excellent work, with a steady increase of membership. The church record shows an addition of 45 new names. The spiritual condition of the church is excellent. At the Assembly part of the charge 4 have been added to the list of probationers and 4 received in full. A steady increase in interest has been made throughout the year. Rev. C. O. Judkins is the pastor.

Wilmington.—Rev. J. E. Farrow, the pastor, delivered an excellent illustrated lecture in the church on March 17. It was the last of a course of popular lectures in the church. His subject was, "Beauty and Development in Nature and Art." In the recent death of George Rose the church has lost a faithful and trusted steward. His Christian character was spotless, and he had the confidence not only of all the church, but of the entire community. In his will he left \$500 to the church in Wilmington, the income of which is to be applied to the support of the church. L. L.

N. E. Southern Conference.

(Continued from Page 5.)

dition of the Book Concern was presented. The trustees of East Greenwich Academy reported.

T. J. Everett and G. H. Bates read their reports as presiding elders of New Bedford and Norwich Districts respectively.

A resolution was adopted recommending the observance of the Sunday nearest the Fourth of July in the Sunday-school with patriotic services.

A resolution appreciative of the beneficence of the late Hon. J. N. Harris, of New London, was adopted.

At 2.15 o'clock Rev. J. L. Pitner preached the missionary sermon on the theme, "Preaching the Word."

At 4 o'clock Dr. Geo. K. Morris, of Boston University, gave the first lecture in the course on homiletics and preaching to be delivered each day during the week at 4. His theme was, "Personal Magnetism in the Preacher."

The evening service was in Cheney Hall. Dr. D. A. Whedon presided.

The first address was by Dr. F. D. Blakeslee, of East Greenwich Academy. He showed the work of the Board of Education in assisting needy students in our institutions of learning.

Dr. J. W. Hamilton represented the work of the Freedmen's Aid and Southern Education Society.

THURSDAY.

The morning service of prayer was in charge of J. L. Bartholomew.

At 9 o'clock D. A. Whedon, by request of the Bishop, opened the Conference with Scripture reading and prayer.

After the reading of the minutes of the previous session Dr. J. W. Hamilton spoke of the interests of the Freedmen's Aid Society.

Prof. C. T. Winchester represented Wesleyan University.

Dr. E. H. Richards, superintendent of the East Africa Mission, spoke briefly.

W. L. Ward read the report of the Board of Conference Home Missions, showing disbursements of the year to have been \$570 on New Bedford District, \$655 on Norwich District, and \$575 on Providence District. R. S. Douglas, Esq., of Plymouth, the president of the Board, addressed the Conference.

At the request of R. C. Miller, a committee of nine was appointed to consider his plan for an illustrated history of the Conference.

E. C. Bass read his report as presiding elder of Providence District.

Considerable discussion was raised on the question of reporting apportionment and receipts for Conference claimants when missionary collections were reported. It was voted, 72 to 46, to so report. The roll of effective elders was called and the character of each passed.

A resolution of sympathy with Rev. C. S. Davis and wife in the death of their little daughter was passed.

C. E. Beale was announced as withdrawn to join the Congregational Church. At his request his credentials were restored properly endorsed.

The Bishop was requested to reappoint E. Williams, J. H. James, W. B. Fitch and F. D. Blakeslee to their present positions. The same request was made for S. S. Cummings, who

spoke to the Conference briefly of his life and work.

A resolution was adopted that this Conference will welcome Dr. M. C. B. Mason to represent the Freedmen's Aid cause whenever he can come.

A plan to revise the method of apportioning the Conference claimants' assessments on the churches was introduced by W. S. McIntire and laid on the table to be printed in the Conference daily and discussed at a subsequent session.

W. J. Yates presented a copy of the will of the late J. N. Harris, of New London, and explained his bequest. It was voted to request the executors of the will to pay the income of the bequest for Conference claimants to the trustees of the Conference, who shall convey it to the proper committee.

Prof. C. T. Winchester, at 2.15 P. M., gave the literary address before the Conference in Cheney Hall on "The Value of the Study of Literature to the Minister." J. H. MacDonald presided and J. M. Taber offered prayer.

The anniversary of the Woman's Foreign Missionary Society was held in the South Methodist Church at 2.15. Mrs. O. W. Scott presided. Mrs. J. S. Wadsworth read the Scriptures, and Rev. R. Povey offered prayer. Mrs. J. H. James gave the reports of the secretary and treasurer. Rev. E. H. Richards, D. D., superintendent of the East Africa Mission, gave a most effective and unique address on the work of that mission.

At 4 o'clock, in Cheney Hall, Prof. G. K. Morris gave the second lecture in the course on homiletics. The subject was: "Soul Power in the Work of the Ministry."

The temperance anniversary was held at 7.30 P. M. in Cheney Hall. J. L. Bartholomew presided. Rev. C. H. Mead, State organizer for the Prohibitory Party in New York State, gave the address on the antagonism of the church and the saloon.

The alumni of Boston University who are members of the Conference, to the number of thirty-four, met at Oxford Inn at 5 o'clock for a banquet. Prof. Morris, Dr. Bass, Dr. Homer Eaton, Dr. W. V. Morrison, and G. H. Bates spoke. Rev. C. M. Melden was elected president, and Rev. J. N. Gelsler secretary and treasurer, of the permanent organization for the next year. Boston University Club of the New England Southern Conference was the name adopted.

FRIDAY.

Eben Tirrell led the morning devotional service.

The business session opened at the usual hour.

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with reading of the minutes of the previous session.

Dr. Homer Eaton, senior agent of the New York Book Concern, spoke to the Conference.

Dr. Charles Parkhurst, editor of ZION'S HERALD, addressed the Conference and presented a check for \$578 as the dividend made by the Wesleyan Association for the worn-out preachers this year. It was remarkable that, in these hard times, the paper was able to make any profit to divide among the Conferences. Under Dr. Parkhurst's administration of nine years nearly \$2,000 a year more from subscriptions had been received on an average than during the preceding nine years. In the panic in the seventies there were three years that the paper was not able to show any profit.

The plan offered at yesterday morning's ses-

sion for equalizing the assessments for Conference claimants was thoroughly debated, and finally the whole matter was left as it has been heretofore for the Conference stewards to arrange.

The vote on the first constitutional amendment, usually called the "admission of women to General Conference," was taken without debate. In favor of the proposed change 90 voted, and 60 against. The second amendment, to equalize the lay and ministerial representation, was also voted upon without debate. A memorial signed by a considerable number of prominent laymen of Providence, favoring the amendment, was read before the vote was taken. For the amendment 52 voted, and 45 against.

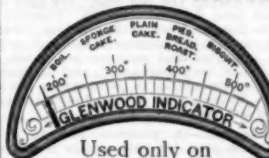
Rev. E. T. Wesley, fraternal delegate from

(Continued on Page 13.)

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stance, as the "X Ray," "Argon," "Horseless Carriages," "The Atlanta Exposition," "Color Photography," etc., etc. It also gives biographies of hundreds of people who have lately become famous, and whom the other cyclopedias do not mention—such, for instance, as Professor Roentgen, discoverer of the "X Ray," Ian MacLaren, Dr. Nansen, the explorer, Rudyard Kipling. It is the one Great Practical Reference Library for the Professional and Business Man, the Teacher and the Student.

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Natural grains, meat and fruit will make good blood if the digestive machinery of the body is not interfered with.

The blood when first made goes into the arteries and is of a bright red color. After it has been used some in supplying the body, it is carried into the veins and is there a dark red or purple color. Blood contains the elements to nourish and build up the body, such as iron, soda, lime, albumen, etc., etc.

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Medicines are poor coffee. The only safety is to use food and drink that the Creator intended for man, and when this is done the diseases and sick spells gradually disappear.

Common sense is quite uncommon except with those who give themselves a shaking now and then and look plainly at what they are doing. If a person knows coffee doesn't hurt him, let him stick to it till he does, then such people thoroughly appreciate Postum. Grocers testify to large sales and the steady use of those who once try it is evidence of its taking ways.

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Church Register.

HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Troy.	Schenectady, N. Y.	11	Blair
East Maine.	Calais, Me.	11	Malcolm
Vermont.	Barre, Vt.	11	Walden

POST-OFFICE ADDRESSES.

Rev. G. W. Norris, P. E., 71 Berkeley St., Lawrence, Mass.
Rev. S. H. Noon, 10 Applan Way, Cambridge, Mass.
Rev. A. B. Russell, Laconia, N. H.
Rev. Nathaniel Fellows, 307 Boston St., Lynn, Mass.

NOTICE. - The Preachers' Aid Committee of the New England Conference will meet Monday, April 20, at 2 p. m., in the Historical Room, Wesleyan Building, 38 Bromfield St. Will every member make an effort to be present?
L. E. BATES, Chairman of Com.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address:
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QUARTERLY MEETINGS.

MANCHESTER DISTRICT - FIRST QUARTER.

APRIL.

Chesterfield, 28, eve;
Hinsdale, 21, eve;
Westport, 22, p m;
Winchester, 22, eve;
W. Swansey, 22, eve, 25 p m; Peterboro, 22, eve.

MAY.

Manchester, St. James', 1, eve, 2, a m;
Manchester, Trinity, 2, eve;
Manchester, St. John's, 4, eve;
Derry, St. Luke's, 4, eve;
Derry, 1st Ch., 8, eve, 9, a m;
Londonderry, 8, eve;
Salem, 1st Ch., 10, eve;
North Salem, 11, p m;
Salem Depot, 11, eve;
Milford, 15, eve, 16, a m;
Brookline, 16, eve;
Muncieville, 17, eve;
Goffstown, 20, p m.

JUNE.

Newport, 1, eve;
East Lempster, 2, eve;
Marlow, 2, eve;
Claremont, 4, eve, 6, eve;
N. Charles's, 4, eve, 6, a m;
West Unity, 6, p m;
Sunapee, 7, eve;
South Newbury, 8, eve;
Canaan Street, 12, eve, 13, a m;
Nashua, 27, eve, 28, eve.

Will the pastor see that the estimating committee is ready to report at this time; and let us all "push things" heartily for salvation.
O. W. NORRIS,
71 Berkeley St., Lawrence, Mass.

EAST DISTRICT - FIRST QUARTER.

APRIL.

Ipswich, 24, 25, a m;
Groveland, 24, eve;

MAY.

Hamilton, 2, a m;
Beverly, 3, p m;
Beverly, 4, eve;
Byfield, 4, eve;
Faulkner, 8, 9, a m;
Lincoln, 10, eve;
Saugus Centre, 11, eve;
Cliftondale, 12, eve;
East Saugus, 13, eve;
Newburyport, People's Church, 20, eve.

JUNE.

Belmont, 2, eve;
Malden Centre, 3, eve;
Tappleville, 4, eve;
Medford, 1st Ch., 5, 6, 7, a m;
Medford Hillside, 5, eve;
Wallingford, 7, eve;
Medford, Trinity, 8, eve;
Wilmington, 10, eve;
Wakefield, 11, eve;
Reading, 12, 13, a m;
North Reading, 13, eve;
Melrose, 14, eve;
Stoneham, 17, eve;

JULY.

Meriden St., 2, eve;
Orient Heights, 4, a m;
Winthrop, 4, eve;
Saratoga St., 7, eve;
Lynn, First Church, 8, eve;
Lynn, Highlands, 8, eve;
Lynn, Dorr Memorial, 11, a m;
East Gloucester, 12, eve;
Gloucester, Bay View, 10, 20, a m;
Gloucester, Riverside, 20, p m;
Gloucester, Prospect St., 20, eve;
Rockport, 21, eve;
Peabody, 21, eve;
Lynn, St. Luke's, 21, eve;
Lawrence, 26, 27, a m;
Haverhill, People's Ch., 27, eve;
North Andover, 28, eve;
Ballardsville, 28, eve;

JULY.

Lynn, Boston St., 11, eve;
Lynn, St. Paul's, 13, eve;
Lynn, Lakeside, 14, eve;
Lynn, Maple St., 16, eve;
Salem, Wesley Ch., 17, 18, a m;
Salem, Lafayette St., 18, eve;
Haverhill, 19, eve.

* Quarterly conference.

Pastors may arrange for preaching or any other service in connection with holding their quarterly conferences.

SOUTH DISTRICT - FIRST QUARTER.

APRIL.

18, a m, Norwood;
20, West Roxbury;
21, Atlantic;
25, a m, Allston;

MAY.

2, a m, Walpole;
2, p m, South Walpole;
2, eve, Mattapan;
7, Bromfield St.;
8, a m, City Point;
9, p m, Bevere St.;
9, eve, Dorchester St.;
10, North End Ch. (4 p m);
10, Eglington Sq.;
11, Jamaica Plain, 1st Ch.;
12, St. Andrew's;
13, Winthrop St.;
14, Milford;
14, a m, Hopkinton;
14, p m, Southville;

JUNE.

1, Cherry Valley;
2, Leicester;
4, Park Ave.;
5, Lake View;
6, a m, Shrewsbury;
6, p m, French Mission;
6, eve, Quinsigamond;
7, Thomas St.;
8, Gardner, Swedish;
9, Springfield, Swedish;
10, Highland Church;
11, Rockport, Swedish;
11, a m, Holliston;
11, p m, Neponset;
11, eve, Morgan Chapel;
14, Tremont St.;
15, Hyde Park;

JULY.

1, West Medway;
The District Stewards' meeting will be held Wednesday, May 13, at 2 p. m., in the Historical Rooms, 38

LIGHTNING BUTTER MAKER.

Just think of churning butter in two minutes. It seems hardly possible but it can be done with the newly invented machine now being manufactured by W. H. Baird & Co., of Pennsylvania. Those who have spent so much time and money doing the churning, can readily appreciate how delightful this new machine must be. It is easy to operate and every butter-maker that sees it orders one at once. It is the simplest thing on earth to use, and requires no experience either. All those who have ordered one so far are so well pleased with it, that they never fire a single word of criticism. Particulars regarding this wonderful invention, by writing to W. H. Baird & Co., Dept. 4, St. A., Pittsburgh, Pa.

Bromfield St. I wish to thank the pastors for the good work done last year. Let us make this a revival year with the Lord's help. Also begin early in taking collections for benevolences.
J. H. MANSFIELD,
37 Osborn Road, Off Babcock St.
Brookline, Mass.

WINCHESTER - SILVER ANNIVERSARY. - The twenty-fifth anniversary of the organization of the Methodist Episcopal Church in Winchester will be observed Sunday, April 26. Bishop Foster will preach at 10 a. m., and Rev. John D. Fickles, Ph. D., at 7 p. m. A history of the quarter-century is being published as a souvenir of the occasion.

The program for the eighth anniversary of the organization of the Epworth League, which occurs Sunday, May 16, arranged by General Secretary Schell, is now ready and on sale at Magee's. Sample copy, post-paid, 5 cents; one hundred copies, not post-paid, \$1.25; one hundred copies, post-paid, \$1.60.

Attention is called to the notice of the Yarmouth S. S. Co., which appears on this page. The steamers which run between Boston and Yarmouth, Nova Scotia, are first-class in every respect. We advise those who are planning for their summer vacation to visit Nova Scotia. For change of scene, romantic views, fine beaches, mountains, fishing, hunting, good hotels, boarding-houses, rural quiet and rest, and all upon most moderate terms among most hospitable people, we have found no place superior to Nova Scotia.

If the brethren of the New England Conference of the Methodist Episcopal Church were more familiar with the expense of getting up such a splendid specimen of a weekly newspaper as ZION'S HERALD, they would not think of reducing the price. Editor Parkhurst's labors have been so fruitful that the whole denomination is under a heavy burden of gratitude to him. Long may ZION'S HERALD live in the sincere wish of all its secular contemporaries. - Haverhill Gazette.

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The popular side-wheel Steamer CITY OF ST. JOHN will leave Yarmouth every FRIDAY MORNING for Halifax, calling at Barrington, Shelburne, Lockeport, Liverpool and Lunenburg. Returning, leaves Pickford & Black's Wharf, Halifax, every MONDAY AFTERNOON at 3 o'clock for Yarmouth and intermediate ports, connecting with steamer for Boston on Wednesday evening.

Steamer ALPHA leaves Yarmouth for St. John every MONDAY and THURSDAY at 3 o'clock P. M. Returning, leaves St. John every TUESDAY and FRIDAY, P. M., for Yarmouth.
Tickets sold to all points in Canada via Central Vermont and Canadian Pacific Railways and to New York via Fall River Line, New York, New Haven & Hartford and Boston & Albany Railways. Tickets and all information can be obtained from L. E. BAKER, President and Managing Director, W. A. CHASE, Secretary and Treasurer, J. F. SPINNEY, Agent, Lewis' Wharf, Boston.

Our Book Table.

Immortality and the New Theodicy. By George A. Gordon, D. D. Boston: Houghton, Mifflin & Co. Price, \$1.

"The problem," says the author, "is the permanence of the human personality, the continuance of the soul after death, in possession of memory, reason and self-conscious life." And this question, he thinks, resolves itself into "a duel between two contrasted philosophies of man's existence, between universal reason and its opposite, between a noble optimism and an absolute pessimism." But it is surely much more than this. "Universal reason," as the whole history of ethnic religions plainly shows, has never definitely committed itself to a belief in immortality. In more than half the race to-day there is no notion of it except in the crude and complicated form of Oriental transmigration. "The validity and integrity of the moral idea of the universe" is not a philosophical concept—a trophy of the "universal reason." It is a ray from heaven, and where it is not, whether in ancient Greece or modern India, the shadow that lies upon the universe does "hide its abiding moral order as revealed in human history." It is as true that the world by wisdom (*sophia*) knew not man, as that it knew not God. Christ's teaching definitely formulated the doctrine of immortality. His sublime personality and character justified it to reason. His resurrection made it an indubitable fact, enshrined in, and amply attested by, history. And, as Dr. Gordon well observes, acceptance of this truth is "not repose in a demonstration, but confidence in the Divine speaker." The question as to whether "man's rational world and God's are at heart coincident and concordant," is, therefore, a question not of philosophy, but of faith and right living. We think it is safer and more satisfactory to treat it so. Not doing this, Dr. Gordon has been led into speculations as to probationary opportunities in a future world which to our mind have no rational or Scriptural basis.

Though disagreeing in this way with Dr. Gordon's statement of the problem and with some of the conclusions reached, we cannot withhold our tribute of admiration for the noble courage with which he faces his task, the fine faculty for philosophical disquisition he displays, the frank and open manner and clear and forcible language in which he expresses his convictions, and the splendid faith he has in truth's ultimate victory. The author's reputation is fully sustained by this able little book.

Jesus Christ During His Ministry. By Edmund Stauffer. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons. Price, \$1.50.

This is not a life of Christ after the usual type. It attempts no chronological narrative, nor does it deal to any extent with criticism and exegesis of the sources. It is, rather, "a history of His thought." Its main lines of inquiry are: What Jesus professed to be, what He purposed to do, "what He said of His own person, what authority He claimed, what work He desired to do." The author endeavors to show that all the unique and marvelous phenomena of the Gospel, whether in St. Paul's epistles—its earliest form—or in the synoptics, or in the Gospel of St. John, had its roots in the past and was evolved in new and striking forms in Him who was "the word made flesh" and dwelling among us. This position is a true one, but the author, like the leaders of the now defunct Tubingen school, makes too much of it. He ascribes the miraculous element in the Gospel narratives to the anticipations and Messianic preconceptions of His followers, and not to anything intrinsically supernatural in the acts of Christ themselves. This is all strange in face of the words: "Had I not done among you the works which none other man did, ye had not had sin, but now ye have no cloak for your sin." "No man can do the miracles which thou doest except God be with him."

Hero Tales from Sacred Story. By Rev. Louis Albert Banks, D. D. New York: Funk & Wagnalls Co.

For thoughtful and aspiring youth, as well as for contemplative age, this book on "Heroes" and their achievements will have a charm. It contains some of the author's best thoughts, and is marked by all the characteristics of his bright and vivid style. It is the product of much reading, thinking and observation, and emphasizes many important and impressive truths claiming the special attention of the age. The book is not only handsomely bound, but is also enriched with many valuable and interesting plates.

Easter Bells. Poems. By Margaret E. Sangster. Harper & Brothers: New York. Price, \$1.25.

The themes of Mrs. Sangster's verse are home, hope, household love, mother-brooding, comfort, and heaven to crown earth's patient toil and waiting. They are such as always touch a tender chord, and vibrate in sympathy with the common weal and woe of every-day life. In the present volume, a number of lyrics are devoted to the Easter season. There are, besides, verses on familiar themes of home and hearth. In short, the unpretending little book has something in its pages for young and old.

Ulysses S. Grant. Conversations and Unpublished Letters. By M. J. Cramer, D. D. New York: Eaton & Maine. Price, 50 cents.

This book consists of some very interesting reminiscences of General Grant. A brother-in-law of the General, the author enjoyed an intimate acquaintance with the distinguished soldier, and has remembered and recorded many characteristic sayings and opinions of the man whose patriotic actions and achievements were

valued and applauded by his own countrymen, and won for him a warm welcome and many honors in other lands. The letters inserted in this little volume reveal a side of General Grant's character with which the general public is not so intimate as it is with the more ostensible and obvious features of the man. Every admirer of the greatest soldier of the war of the Rebellion will thank Dr. Cramer for these gleanings from a well-reaped field.

Upon the Tree-tops. By Olive Thomas Miller. Illustrated by J. Carter Beard. Boston: Houghton, Mifflin & Co. Price, \$1.25.

Concerning birds, of which Longfellow speaks as "half-way houses on the road to heaven," is this charming little book by Mrs. Miller written. Its appearance is timely, as the tenants of the "half-way houses" are returning in large numbers to their spring and summer haunts; and where

"The daisy's frill a wondrous newness wears," the winged visitants from lands afar will be seen and heard. The joy of life in the country, of wanderings along the trout stream, of excursions into the woods, will be heightened by the companionship of a book like "Upon the Tree-tops."

The Regicides: A Tale of Early Colonial Times. By Frederick Hall Coggeswell. The Baker & Taylor Co.: New York.

A strange tale, and one not entirely devoid of romance, has lain buried in the records and traditions of a New England town for more than two centuries. Such is the opening sentence of "The Regicides," and the interest of the reader thus excited at the start, is sustained to the end. The scene of the story is colonial Connecticut, and the narrative recounts in vivid form the attempts of Generals Whalley and Goffe to avoid the vengeance of Charles II.

Bible B's for Beautiful Living. By Abbie C. Morrow. T. B. Arnold: Chicago.

These B's, like some other bees, seek honey and find it. "Be saved" is good counsel everywhere, and for any set of circumstances. "Be faithful" is equally pertinent. "Be cheerful" looks resolutely onward and the shadows fall behind. "Be strong" only seems, but really is not, less within our control. "Be obedient" may be hard, but is an obvious necessity to all who wish to rule. "Rule thyself thou rulest all," says the old Greek proverb. "Be kind" is the divine antidote to the cruelty of the world. "Be content" is Naphtali's motto, who was satisfied with the favor and full with the blessing of the Lord. These are only a few samples from a large hive of B's, but are sufficient to show what the honey-gatherers of this little volume are about.

Magazines.

In the April issue of that most ably-conducted and scholarly quarterly, the *Bibliotheca Sacra*, are some discussions that are well worthy of wide attention. "The Paradoxes of Science," for example, by Dr. C. F. Wright, shows that modern science discloses more problems than it solves, and asks more questions than it has power to answer; that most of its work is tentative and its conclusions based upon unproven hypothesis. Spencer's "Philosophy of Religion" is finely criticized by G. S. Carr. "The Cosmogony of Genesis and Its Reconcilers," by Henry Morton, is suggestive of many reflections as to the true mutual attitude of science and religion. Interesting, also, is the paper on the Tell-el-Amarna letters by John M. P. Metcalf. (*Bibliotheca Sacra* Co.: Oberlin, Ohio.)

Deservedly popular among all lovers of high-class periodical literature, the *Atlantic Monthly* continues to make bountiful provision for every grade and type of the cultivated mind. The April number papers are unusually varied in their character and scope, including such topics as Frederick J. Turner's "Dominant Forces in Western Life"; Charles Miner Thompson's "Mark Twain as an Interpreter of American Character"; E. L. Godkin's "The Nominating System"; Maurice Thompson's characteristic sketch of "An Archer in the Cherokee Hills"; "Cheerful Yesterdays," by Thomas Wentworth Higginson; "Mercury in the Light of Recent Discoveries," by Percival Lowell; "The Juggler," a continuation of Charles Egbert Craddock's story; "A Century of Anglo-Saxon Expansion," by George Burton Adams; and many others equally worthy of perusal. (Houghton, Mifflin & Co.: Boston.)

Appleton's Popular Science Monthly for April discusses many subjects in a way well worthy of the reader's attention. Among these are: "How can the Federal Government Best Raise its Revenues?" by David A. Wells; "The Stability of Truth," by President D. S. Jordan; "The Racial Geography of Europe," by W. Z. Ripley; "Reversions in Modern Industrial Life," by Franklin Smith; "Life in the Planets," by M. Jules Janssen; "The Language of Crime," by A. F. B. Crofton; with a number of other able papers. (D. Appleton & Co.: New York.)

The first topic discussed in the pages of the *Arena* for April is, "The Power of Municipal Reform," by Hon. H. S. Pingree. Following it very fittingly is "The Doorway of Reform," by Elwood Pomeroy. Frederick A. Bushée writes on "Italian Immigrants in Boston." "The Priesthood of Art," by Stinson Jarvis, "The Catholic Question in Canada," "Lincoln and the Matson Negroes," "The Nina Arcadia," "Co-education in Secondary Schools and Colleges," "The Scripture-errancy Conflict," "Development of Naturalization Laws," and "The Man in History," by the editor, are among the papers contained in this ably-conducted magazine. (*Arena* Co.: Boston.)

By timely articles, such as "The Red Cross in Turkey," "The Prohibition Plebiscite," "The Congo for Christ," "The World's Progress: An Opportunity Lost," "The Famine in India," "Death of Prof. Drummond," with some pertinent comment on "Current Thought," the *April Methodist Magazine and Review* provides for the intellectual and religious needs of its constituency. (William Briggs: Toronto.)

St. Nicholas continues to fulfill its mission to young people with admirable fidelity and success. The contents of the April number are attractive as usual, and the pictures are, as is their wont, excellent. William Henry Shelton's story, "The Last Three Soldiers," "Seeing and Believing" (illustrated), by Harold Wilson, M. D., "Slits and Cedars" (illustrated), "On the Ferry," "Master Skylark," a tale (continued), "The Lights that Guide in the Night," "The Jungfrau Tunnel," "The Horse-shoe of Luck," are a few, only, of the good things noted in the April number. (Century Co.: Union Square, New York.)

From a list of superbly illustrated articles and stories such as the April number of *Frank Leslie's Popular Monthly* contains, it is difficult to make selections for special comment. "The Canadian Girl and her Brother," "The California Indian on Canvas," "American Universities and Colleges," "Easter in Russia," "The Life-Saving Service," "On the Mississippi to New Orleans," "An Anecdotal Dinner with Artemus Ward," "An Old Mexican City"—these are only a few of the ably written papers of the number, made doubly pleasing to the youthful reader by the pictures. (Frank Leslie's Publishing House: 42-44 Bond St., New York.)

Beginning in its Review Section with an able challenge of Rationalism's claim to exclusive scholarship, and discussing such vital questions to preachers as "What are the Things Most Essential in Preparation for Preaching?" the *Homiletic Review* for April offers to its numerous readers much pabulum for thought and reflection. Besides its valuable papers on the art and practice of preaching, the *Review* contains suggestive sermonic matter, seed-thoughts, criticisms, hints for pastoral enterprise and work. The magazine offers to many preachers an indispensable aid. (Funk & Wagnalls Co.: New York.)

Rich and varied as usual are the contents of the *Century* for April. The frontispiece, "The Tomb of Grant," is exceedingly fine. "Old Georgetown," by John W. Palmer, is full of bright historical gossip. The papers on General Grant by Frederick D. Grant and Gen. Horace Porter are interesting reading. S. Weir Mitchell's story, "Hugh Wynne, Free Quaker," "By Contraries," by Edith M. Thomas, "The Days of Jeanne d'Arc," "Thackeray in Weimar," and "New Conditions in Central Africa," are among the other valuable contributions to the present month's contents of this magazine. (Century Co.: Union Square, New York.)

It is clear from the costly decoration of many recent structures, both public and private, that there is a growing taste in this country for decorative painting. The paper of Mr. Will H. Low in *McClure's* for April will have a special timeliness and interest on this account, especially as it is richly illustrated with reproductions

of celebrated paintings by Paul Baudry and others. General Sherman's letters to a young girl will be found to have a pleasing touch of humor and romance in them. A second instalment of "St. Ives," by Stevenson; a Drumtochty story by Ian MacLaren; a story of Western life by Octave Thanet; Kipling's "Captains Courageous;" and portraits of Alexander Hamilton and his wife, are among the other interesting features of this number. (S. S. McClure Co.: New York.)

As usual, the *Treasury* magazine presents a good table of contents in its own specific line. The April number contains an article by Dr. G. B. F. Hallock entitled, "From Palm Sunday to Easter," which is a pleasant study of four pictures. Following this is a sermon on "Easter" by Dr. Burdett Hart. Many will be interested to know the reasons Dr. MacArthur gives for his denominational preference in "Why I am a Baptist." The number contains sermons and outlines of sermons and suggestive editorial comment, together with other matter of a helpful kind. (E. B. Treat & Co.: New York.)

True to its highest function as a leader in the modern educational movement, the *Chautauques* steadily pursues its way, meeting the varied requirements and tastes of its large constituency with a fine assortment of topics usually treated with marked ability. The April number is equal to any of its predecessors in this regard. "Paris the Magnificent" (illustrated), "The Three Carnots," "The Commercial Geography of Europe," "Mirabeau before the Revolution," "King George I. of Greece," "The Storm Centre of Europe" (illustrated), "Mining Camps of the West," "The Homes that Knew Carlyle," "The Krupp Family"—these are only a few of many well-written papers contained in the present number. (Theodore L. Flood: Meadville, Pa.)

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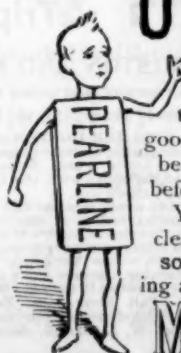
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Obituaries.

Horton.—Henry M. Horton, for forty-five years a member of the Chestnut St. Methodist Episcopal Church, Providence, R. I., died at his home, Aug. 9, 1896, in the 64th year of his age.

Mr. Horton had been an official member for many years and had also been superintendent of the Sunday-school and a class-leader. His sickness, though not of long duration, was very severe, but he at all times was happy in the Lord.

All through his Christian life he scattered sunshine. He believed in a joyful, active, working Christianity, and was intensely loyal to his church. The doctrine and spirit of Methodism were dear to him. He was a kind and loving father, and will be greatly missed in the family circle, the church, and the community. C.

Fenner.—William H. Fenner, of Providence, R. I., died at his home, Nov. 14, 1896.

Mr. Fenner became a member of Chestnut Street Methodist Episcopal Church, Providence, in February, 1845, and was a member of the board of trustees for nearly fifty years, being its president at the time of his death. For many years he carried on an extensive business in this city and was for a number of years a member of the city government, but he never forgot the church. He chose, always cheerfully discharging the personal and official duties which had been placed upon him. He was a good man, and he had such a genial disposition and kind heart that he was beloved by all.

He leaves a widow and one son. His funeral was held in the church, and the large audience-room was filled with friends, including large delegations from a number of different organizations with which he had been connected. C.

Hosford.—Mrs. Eliza A. Hosford, of North Theford, Vt., was born Jan. 31, 1818, and died Feb. 5, 1897.

Mrs. Hosford was converted in early life and joined the Methodist Church, of which she has ever since been an active member. She was married to Abner Hosford in Boston, Sept. 16, 1846, but spent nearly all her life at North Theford. She was the oldest resident of the place save two, or possibly three. She had been a reader of ZION'S HERALD for many years. Her faith was strong unto the end, and her light shining.

For some time before the end came she had been longing to go to be with Jesus and the friends gone before. She felt lonely here, and realized that her home and all that was dearest to her were "over yonder," yet she always expressed her desire to do the Father's will and wait till He called for her. She had long been troubled with asthma, which was aggravated by a severe cold and hastened her death. Her husband died June 7, 1895. J. E. B.

Eastman.—Mrs. Caroline (Seavey) Eastman was born Dec. 12, 1830, and died at her home in Kearsarge Village, N. H., Jan. 25, 1897.

Converted in early life, she joined the Baptist society at North Conway. On Nov. 13, 1849, she was married to Reuben Eastman, and in 1871, withdrawing from the Baptist society, united, on April 16, with the church of her husband under the Rev. S. F. Strong. From then until her death she was an active worker in the M. E. Church. Her interest in the church was strong and her loyalty was ever manifest.

For months Mrs. Eastman had been a great sufferer. She died a triumphant death, and on Feb. 1 was laid at rest. Shortly before passing away, as she lay suffering, her husband sang "In the Christian's home in glory there remains a land of rest." This hymn afforded her much comfort, and in one of her last struggles she repeated its words.

She leaves a husband, five sons and one daughter to mourn their loss. J.

Anderson.—Lizzie, the only daughter of Rev. and Mrs. A. W. C. Anderson, was born at Caribou, Maine, April 23, 1870, and died at Eneburgh Falls, Vt., March 25, 1897.

From a child she was delicate in health, and for more than two years previous to her death it was apparent to her friends that she was in a decline. Medical aid, change of climate, and tender care retarded the progress of disease, but could not stop it. With wonderful courage she kept about the house, and even out of doors, until within a few days of her death. When the end came it was almost without a struggle.

Lizzie was modest in manner and retiring in disposition. Her quiet ways were manifested in all that she said and did. At the age of twelve years she was converted at Caribou, Maine, and united with the Methodist Episcopal Church of that place upon probation. She united in full membership with the church at Eneburgh Falls in the fall of 1895. Her Christian faith was of the simple, quiet kind; but it held her steadfast, and gave cheer to those who saw her slip from their grasp.

On a beautiful Sabbath afternoon, surrounded by kindred, teachers and classmates, she was laid to rest. Her friends were many, and evidences of their friendship were upon every hand. The funeral service was conducted by the writer, assisted by Rev. John Fassett. L. OLIN SHERBURNE.

Ford.—Mrs. Nancy (Hill) Ford, sister of the late Henry Hill, was born in Claremont, N. H., April 3, 1816, and died at Claremont, March 5, 1897, aged 80 years and 11 months.

Mrs. Ford was converted under the ministry of Rev. Moses Chase, and united with the Methodist Episcopal Church in 1837. In 1880 she was married to Warren Ford, of Winoski, Vt. After his death six years later, she returned to Claremont, and made her home with her sister, Mrs. E. B. Westgate, until the Lord called her to her home above. Like the Psalmist, Mrs. Ford loved the habitation of God's house and the place where His honor dwelleth. She was a constant attendant on the services of the church, taking advantage of all the means of grace. She loved the Word of God, and made the Scriptures her constant study, committing much of the Word to memory. She read ZION'S HERALD, and was a subscriber to the paper for many years. She took an active interest in all the workings of the church so long as she was able.

For the last six years her health has been poor, and a large part of that time she has been a great sufferer; but she proved the truth of the promise, "My grace is sufficient for thee." She leaves behind a host of friends to whom she was endeared by her many Christian virtues. C.

Cheap Comfort.

Those who are troubled with dry hacking coughs, tickling sensations in the throat, or any irritation, which causes difficulty in breathing, will secure immediate relief from a small dose of Adams' Balm. Cough Balsam. Prices: 35 and 75 cents. At all Drug-gists.

Starr.—Mrs. Clarissa Starr, of New London, Conn., departed this life March 9, 1897.

Mrs. Starr joined the Methodist Episcopal Church in New London in January, 1878, during the pastorate of Rev. G. W. Anderson. She was a woman "of good report," a wife and mother worthy of the names. She passed through much affliction and trial, yet maintained an unwavering trust in the Lord, a firm faith in a glorious immortality, and a beautiful sweetness of spirit. She offered up her life upon the altar of holy, loving service for her family. "Servant of God, well done!"

A husband and two daughters mourn the loss of her presence. H. POVEY.

Deering.—Mrs. Mary A., wife of Erastus W. Deering, died at her home in East Denmark, Me., March 23, 1897. The daughter of Mal and Mehtable Jordan, she was born Aug. 30, 1829. Of her father's family two brothers—William and Roscoe G. Jordan—are still living.

In 1850 she married Mr. Deering, and for nearly thirty-seven years they traveled together on their life's journey. While having no children of her own, she showed herself a true mother by becoming such to the motherless children of her husband. Their loving tribute to her faithful care, untiring patience, and unselfish devotion to their interests, is sufficient testimony to her motherly spirit. As a neighbor and friend she was remarkably kind, gentle, and helpful. Converted in early life, she always lived consistently with the profession of religion. Quiet and unostentatious in her Christian life, yet all who knew her felt that she lived near to God. She became a member of the Methodist Episcopal Church and continued in that relation until her death. A good woman, a faithful wife, a devoted mother, a kind friend, a true Christian, she has gone to her reward. D. B. H.

Hutchings.—Mrs. Elizabeth Hutchings, who departed this life Feb. 21, 1897, was the widow of John A. Hutchings, and was born in Edgecomb, Maine, in 1815. The immediate cause of her death was pneumonia.

For thirty years Mrs. Hutchings has been an acceptable member of the Methodist Episcopal Church, and through the many sorrows of this life her faith never faltered. Her delight was in doing good. In sickness she was always ready to go by day or by night to lend a helping hand where assistance was needed. At last her age would not permit her doing as she would have desired. The past year her mind has been impaired, but she has been tenderly cared for by her daughter, Mrs. Nellie Bryant, who did all that a loving heart could do for an aged mother. She leaves four sons and one daughter, besides many friends who sympathize with the family in this affliction. The funeral occurred at her daughter's home in Bristol, Me., Tuesday, Feb. 23, attended by her pastor, Rev. C. F. Butterfield.

Foster.—Leonard Robertson Foster was born in Moretown, Vt., April 9, 1807, and died in Waterville, Me., Jan. 5, 1897.

His father, Leonard Foster, was one of the four generations preceding him being born in Beverly, Mass. His father, Isaac Foster, Jr., and his mother, Charlotte Whitman, of Weymouth, Mass., were married one hundred years ago, and soon after made their way over bad roads and blazed paths to establish a home in the wilderness of central Vermont. They carried their religion with them, and into this pious home our father was born. In after years he said: "I have loved the Lord and prayed to Him ever since I can remember."

In his seventeenth year he professed religion and joined the Methodist Episcopal Church, of which he was a faithful member until his death. He held his office, gave for his charities, and labored to promote its success. Two of his sons were in the war, and one of them, who bore his father's name, was killed in the battle of Cedar Creek. In politics he was an Abolitionist and represented that party in the legislature of Vermont in 1852.

In 1832 he married Jane Boynton Johnson, a devoted woman and a true helpmate, who died in 1859. It is related that at their marriage they knelt in prayer with the minister. In his home for sixty-five years the family altar was a place of blessing and a throne of power. He was married in 1832 to Anna L. Evans, who survives him. He was the father of eleven children, six of whom are living—Rev. Elton Foster, D. D., of the N. Y. Conference; Mrs. Eliza J. Clapp and Luther O. Foster, of Roberts, Wis.; Ebenzer J. Foster, M. D., of Boston, Mass.; L. Whitman Foster and Arthur M. Foster, of La Crosse, Wis.

He knew the Bible almost by heart. He had great power in prayer. He kept up the practice of singing at the family altar till the last. Well may the children of such a father call him blessed. Such lives as this have built up the church. ELTON FOSTER.

FACE HUMORS

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CHURCH CARPETS

Dow.—Mrs. Abigail Dow, widow of Jonathan Dow, was born Oct. 20, 1817, and passed away very peacefully on Thursday, March 25, 1897, at the home of her daughter, Mrs. John B. Atwood, in Lisbon, N. H.

Mrs. Dow was the second of a family of eleven children. She was converted many years ago during a remarkable revival at Sugar Hill and

united with the Methodist Episcopal Church in Lisbon in 1839, of which she continued a faithful member until her death. A large family of children and grandchildren and several great-grandchildren will long keep in memory her calm, sweet face and spirit.

Funeral services were held at her late home, March 27. The burial was in the Lisbon cemetery. R. E. THOMPSON.

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N. E. Southern Conference.

(Continued from Page 12.)

the Free Baptist Association of Rhode Island, presented the greetings of that body to the Conference.

The list of preachers on trial was called. Each man reported his collections, the examiners reported on studies, and the presiding elders represented each man's work and acceptability. W. D. Wilkinson, H. E. Murkett, B. F. Raynor and Jerome Green continued on trial and advanced to studies of the second year.

W. H. Butler, E. F. Studley, J. E. Blake, and F. W. Coleman were advanced to studies of the fourth year.

E. E. Phillips, M. T. Braley, J. O. Randall, E. S. Hammond, and J. S. Bell passed in studies of the fourth year, and those not already in elder's orders were elected to them.

Dr. W. V. Morrison spoke of the needs of the Tabernacle Church, Providence, and moved that the Conference Board of Home Missions be instructed to appropriate \$1,000 the coming year to pay the salary of the pastor. Action was deferred till the next session on account of the lateness of the hour preventing discussion.

C. W. Holden, W. P. Buck and W. A. Luce were made a committee on Resolutions.

G. W. Anderson asked to be continued in the superannuated relation.

E. F. Newell was changed from supernumerary to superannuated.

In recognition of the Fast Day proclamation of the Governor of Connecticut, the Bishop asked J. L. Pitner to offer prayer while the Conference stood.

[The report of the proceedings of Friday afternoon and evening failed to reach this office.]

SATURDAY.

Geo. W. Hunt conducted the devotional services.

An invitation from the church at Attleboro, Mass., to hold the next session of the Annual Conference with them, was the most important item.

The interests of Tabernacle Church, Providence, R. I., were discussed at considerable length. Henry A. Fifield, Esq., one of the trustees of the church, was introduced and advocated the giving of strong financial help to the enterprise, which is of a truly missionary character and one of the most important in the Conference. A long and earnest debate followed, in which many of the ablest men of the Conference took part. A resolution presented by Walter J. Yates was adopted almost unanimously as the best possible arrangement at present: "Voted that we recommend the needs of Tabernacle Church, Providence, R. I., to the favorable consideration of the board of the Conference Home Missionary Society, with the request that the largest sum possible, without embarrassing other necessary work, be appropriated."

The case of W. S. Fitch was referred to the committee on Conference Claimants.

Mrs. R. S. Dymally, of Plymouth, was introduced and spoke of the Deaconess Home and Hospital, Boston.

Miss Margaret E. Todd, superintendent of the Deaconess Home, Providence, described the way the deaconesses do their work.

Dr. Manley S. Hard, secretary of the Church Extension Society, and Dr. W. T. Smith, missionary secretary, were introduced to the Conference.

The Conference met in business session at 2 P. M., with Dr. D. A. Whedon in the chair.

Walter E. conducted devotions.

Reports were presented and adopted as follows: By A. J. Coultas on Deaconess Work; C. A. Stenhouse, on Plan for Taking Benevolent Collections; W. V. Morrison, on Methodist Ministers' Relief Association; W. C. Newell, on Epworth League.

The Conference Epworth League officers were elected: B. F. Simon, president; Harry F. Johnson, J. I. Bartholomew, C. C. Phillips, vice-presidents; Miss E. J. Whiting, secretary; C. H. Northcott, treasurer.

The district missionary secretaries were appointed: Norwich District, Walter J. Yates, Rockville, New Bedford District, S. O. Benton, Fall River, Providence District, W. I. Ward, East Weymouth.

C. M. Menden reported for the committee on Church Periodicals.

Julian S. Wadsworth and J. E. C. Farnham, Esq., were elected visitors to the Wesleyan Association.

Joseph Hollingshead reported on Bible Work.

W. F. Davis read the report on Sunday-schools and Tracts.

W. T. Taylor and G. W. Crabb were recommended for local elder's orders.

The candidates for reception were called forward and addressed by the Bishop. After proper examination and representation, Jay Kirkendall, D. W. Adams, C. A. Purdy, J. E. Johnson, H. H. Critchlow, and Joseph Jackson were admitted into full connection.

Prof. Geo. K. Morris spoke in the interest of Drew and Boston University Schools of Theology.

F. D. Blakeslee represented East Greenwich Academy.

The committee on Missions reported \$1,632 appropriated to Swedish work in the Conference.

During the afternoon Mrs. J. S. Wadsworth received at the parsonage the wives of the ministers. She was assisted by Mrs. E. P. Phreaner and the daughters of several ministers—Mrs. Willard, Mrs. Robert Stanley, Mrs. Edward Stanley, and Miss Adelaide Benton. Decorations of lilies and roses were abundant and of great beauty. Refreshments in green and white were in charge of Misses Mabel and Maude Case.

The Bible Society and Church Extension anniversaries were held at 7:30 o'clock.



W. H. Butler gave the Bible address, and Dr. M. S. Hard, corresponding secretary, represented the Church Extension cause.

SUNDAY.

The love-feast at 9 o'clock was in charge of Dr. M. J. Talbot, who in fifty-two years has been present at fifty-one similar services.

At the service at 10:30 Geo. W. King read the Scriptures, and D. A. Whedon led in prayer. Bishop Newman preached on the theme, "Christ the Only Hope of the World," from the text, John 6:16.

At 3 o'clock the memorial and ordination service was held in Cheney Hall. Obituaries were read of Benjamin C. Phelps and wife by M. J. Talbot; of Wm. H. Stetson by M. S. Kaufman; of E. D. Hall, by W. V. Morrison; of George A. Morse, Henry D. Adams, and C. T. Flanders.

The Bishop then consecrated as deaconesses: Miss Margaret E. Todd, Miss Lulu I. Clifton, Mrs. Sadie R. Griffin.

He ordained as deacons: Joseph Jackson and D. W. Adams; and as elders: M. T. Braley, J. O. Randall, G. W. Crabb, W. T. Taylor.

Dr. W. V. Morrison presided at the missionary anniversary. Rev. Thomas Simms, of the Centre Congregational Church, offered prayer.

Dr. W. T. Smith, missionary secretary, gave the address.

MONDAY.

W. F. Davis led the devotional service.

The Bishop took the chair at the annual hour.

The committee on Church Location was elected: New Bedford District, the presiding elder, J. F. Cooper, B. F. Simon, C. E. Case, W. S. Walker; Norwich District, the presiding elder, Walter E. Yates, David Gordon, J. A. Southard; Providence District, the presiding elder, W. S. McIntire, C. F. Hull, J. A. L. Rich, A. J. Nickerson.

The year-book was made the official journal of the Conference, and the secretary was appointed to edit the same.

L. G. Horton was elected Conference superintendent of Junior League work.

W. S. McIntire was elected Fraternal delegate to the Free Baptist Association of Rhode Island.

S. O. Benton, Walter E. Yates, Eben Tirrell, Walter J. Yates, George W. Hunt, M. S. Kaufman, G. A. Grant, were made the triers of appeals.

M. J. Talbot reported from the Conference trustees regarding the investment of the trust funds in their position.

E. Tirrell reported the items to be included in reports on current expenses and other collections in the statistical blanks.

The plan of R. C. Miller to issue an illustrated Souvenir History of the Conference was reported favorably by the committee.

The General Missionary Committee was memorialized to appropriate funds to prosecute mission work among the Italian population of the Conference.

The following were passed in character and returned as supernumeraries: L. E. Dunham, W. O. Cady, E. M. Anthony, A. J. Church, D. A. Whedon, H. W. Cady, E. S. Newell, M. J. Talbot, B. T. Patterson, McBurney, W. V. Morrison, D. P. Leavitt, J. O. Dodge, A. A. Kidder, E. F. Jones, C. E. De La Motte.

James Tregaskis was granted a supernumerary relation, with the understanding that he will do evangelistic work. He will visit England and study the work of Hugh Price Hughes in London.

The superannuated preachers are: E. A. Lyon, W. P. Hyde, F. A. Loomis, E. B. Hinkley, G. W. Stearns, A. E. Hall, J. T. Benton, S. B. Chase, J. O. Thompson, Samuel Fox, E. S. Stanley, J. H. Sherman, E. Edson, E. L. Hyde, E. S. Fletcher, J. W. West, G. W. Anderson, J. F. Sheffield, D. A. Wins, J. D. King, G. H. Lamson, D. L. Brown, W. McK. Bray, W. Turkington, B. K. Bosworth.

A collection was taken for E. S. Fletcher, who is very sick, amounting to \$64.

Dr. M. S. Hard addressed the Conference on Church Extension matters.

Principal Newhall of Wilbraham Academy addressed the Conference.

The report of the treasurer, showing the benevolent collections of the year, was read, giving a total of over \$27,000.

The treasurer of the stewards reported the collections for the Conference claimants.

B. F. Simon reported for the committee on Conference Claimants.

W. F. Taylor passed in studies and was admitted in full.

The plan of the Board of Examiners was ordered printed in the Year-book.

The committee on that subject reported against the appointment of a Conference evangelist, and the report was adopted.

B. F. Simon was appointed to preach the missionary sermon at next Conference, with C. M. Menden as alternate.

R. Burn was made superannuated.

G. W. King was left without appointment to attend Drew Theological Seminary for archeological study.

Joseph Jackson was granted a location at his own request.

W. S. Fitch was made supernumerary.

F. D. Sargent and J. B. Washburn were returned as supernumeraries.

A. H. Souder, E. J. Rook, C. H. Williams, C. E. Taylor, and W. A. Gardner were admitted to the Conference on trial.

On motion, the Bishop was requested to address the young men of the Conference at the evening session.

M. J. Talbot opened the business session at 2 o'clock.

J. H. Newland led the devotions.

R. D. Dyson read the report of the statistical secretary.

The report of the committee on Sabbath Observance was adopted.

The committee on Missions reported, and recommended a memorial to the General Missionary Committee asking an appropriation for Portuguese work in New Bedford. It was adopted and referred to the Bishop to present.

The committee on Conference Home Missions was presented, and Geo. W. Hunt, E. F. Clark, W. F. Davis, J. D. Flint, Esq., David Gordon, Esq., J. E. C. Farnham, Esq., were elected members of the board. R. S. Douglass, Esq., was elected president; Costello Lippitt, Esq., vice-president; W. I. Ward, secretary; J. S. Bridgford, treasurer.

The presiding elders are to be ex officio members of the board. Geo. E. Brightman was elected auditor of the accounts of the publisher of the Year-book.

Reports were presented from the committees on the Woman's Foreign and the Woman's Home Missionary Societies. Mrs. O. W. Scott was called upon to speak upon the work, and addressed the Conference.

Rev. Antonio Ribeiro described his work as missionary to the Portuguese of New Bedford.

S. O. Benton, the publisher of the Year-

book, made a report, and an extended discussion ensued regarding those interests.

A resolution was adopted requesting the Bishop to arrange the date for holding the Annual Conference that it shall not be in session on Easter Sunday.

The Temperance report was adopted.

The following are the appointments:—

NORWICH DISTRICT.

G. H. BATES, Presiding Elder.

[All these appointments are in Connecticut except as otherwise indicated.]

Attawaugan, J. Pearce. Burnside, John McVay. Colchester and Hopeville, supplied by J. Sparkin. Danielson, Walter E. East.

Blackstone, Mass., H. E. Murkett. Eastford, supplied by J. Richardson, Jr. East Glastonbury and Marlboro, F. H. Spar. East Hampton, F. W. Coleman. East Hartford, to be supplied.

East Thompson, supplied by J. H. Baker. East Woodstock, supplied by O. E. Thayer.

Galesbury, J. B. Clark. South Manchester, supplied by G. W. Crabb. Greene, R. I., supplied by T. W. Douglass. Gurleyville, B. F. Raynor.

Hazardville, P. M. Vinton. Hockanum, J. A. Wood. Jewett City and Hopeville, M. T. Braley. Lyme (P. O. Black Hall), to be supplied.

Manchester, E. P. Phreaner. Mapleville and Uxbridge, R. I., E. F. Smith. Mashapaug and Willington, F. B. Adams. Millville, Mass., H. H. Martin. Moodus and Haddam Neck, G. W. Elmer. Moosup, P. C. Baker.

Mystic and Noank, L. B. Coddling. New London, Richard Povey. Niantic, J. E. Johnson. North Grovesdale, G. H. Hastings. North Grovesdale, G. H. Hastings. North Grovesdale, G. H. Hastings.

North Main Street and Baltic, to be supplied; Town, J. S. Thomas; Trinity, J. L. Pitner. Old Mystic, Joseph Cooper. Oneco, supplied by W. A. Taylor. Pascoag (P. O. Bridgton, R. I.), E. J. Ayres. Portland, E. W. Goodier. Putnam, Jacob Betts. Quarryville, supplied by O. G. Terry. Rockville, W. J. Yates. South Coventry, C. A. Purdy. South Glastonbury, to be supplied. South Manchester, J. S. Wadsworth. Stafford Springs, J. I. Bartholomew. Staffordville, C. H. Van Natter.

Sterling, supplied by S. V. B. Cross. Thompsonville, R. D. Dyson. Tolland, Lee Church and Wesley Chapel, J. Q. Adams. Turnerville, to be supplied. Uxbridge, W. C. Newell. Volant and Griswold, W. A. Gardner. Vernon, D. W. Adams. Wapping, supplied by J. S. Rook. Warehouse Point, C. H. Walter. Westerly, R. I., W. J. Smith. West Thompson, supplied by E. J. Sampson. Willimantic, L. G. Horton. Windsorville, Merick Ransom.

J. H. James, Secretary Connecticut Temperance Union; member of Rockville quarterly conference.

NEW BEDFORD DISTRICT.

T. J. EVERETT, Presiding Elder.

Acushnet, H. H. Critchlow. Berkley, to be supplied. Bourne, R. E. Schuh. Bridgewater, R. C. Grose. Bryanville, supplied by J. O. Rutter. Cataumet and Pocasset, W. D. Woodward. Chatham, S. F. Johnson. Chilmack, J. S. Bell. Cottage City, W. F. Taylor. Cuttyhunk, to be supplied. Dighton, Jerome Groer. East Bridgewater, N. B. Cook. East Falmouth, supplied by C. S. Thurber. Eastham, William Kirby. Edgartown, Joseph Hollingshead. Fairhaven, S. E. Ellis. Fall River—Brayton, R. M. Wilkins; First, S. O. Benton; North, Alexander Anderson; Quarry St., H. A. Ridgway; St. Paul's, J. H. MacDonald; Summerfield, L. M. Plocken. Falmouth, to be supplied.

Little Compton, R. I., M. B. Wilson. Long Plain, J. A. Thomas. Marion, J. Kirkendall. Marshfield and West Duxbury, L. H. Massey. Marston's Mills, to be supplied. Middleboro, G. A. Grant. Myricks, E. B. Gurney. Nantuxet, O. M. Martin. New Bedford—Allen St., J. N. Patterson; Cannonville and Rockdale, C. H. Taylor; County St., J. F. Cooper; Fourth St., W. E. Kugler; Pleasant St., Eben Tirrell; Portuguese Mission, supplied by Antonio Ribeiro. North Dighton, G. A. Simon. North Harwich, to be supplied. North Taubury, supplied by C. W. Raoff. North Truro, A. H. Head.

Orleans, G. O. Thompson. Osterville and

Centerville, to be supplied. Plymouth, E. F. Clark. Russell Mills, supplied by X. M. Fowler.

Provincetown—Cemetery, C. E. Harris; Centre, W. P. Buck. Sagamore, E. E. Phillips. Sandwich and Forestdale, J. E. Blake. Somerset, F. C. Anderson. South Carver, supplied by E. A. Hunt. South and East Harwich, Charles Smith.

South Middleboro, C. N. Hinkley. South Somerset (P. O. Fall River), E. W. Eldridge. South Truro, to be supplied. South Yarmouth, supplied by G. W. Topper. Taunton—Centre, C. A. Stenhouse; First, W. A. Luce; Grace, B. F. Simon; Tremont St., supplied by L. E. Squires. Truro, W. D. Wilkinson. Vineyard Haven, J. E. Duxbury. Wareham and East Wareham, C. T. Hatch. Wellfleet, F. L. Brooks.

West Dennis, J. T. Docking. West Falmouth, supplied by H. G. Curries. Westport Point, John Thompson. Whitman (P. O. South Abington), O. E. Johnson. Woods Holl, to be supplied.

Edward Williams, Chaplain of New Bedford Port Society; member of County Street quarterly conference.

G. M. Hiamlin, President of Malallah Seminary, Kinsey, Ala.; member of Cottage City quarterly conference.

PROVIDENCE DISTRICT.

E. C. BASS, Presiding Elder.

[All these appointments are in Rhode Island, except as otherwise indicated.]

Arnold's Mills, J. G. Gammons. Attleboro, Mass., G. W. Hunt. Berkeley, Mass., E. G. Babcock. Bristol, A. W. Kingsley. Brockton, Mass.—Central, C. M. Melden; Franklin, J. W. Morris; Pearl St., N. C. Alger; South St., O. W. Scott; Swedish, Herman Young. Central Falls, J. H. Newland. Centerville, J. H. Buckley. Chantley and North Rehoboth, J. Bram. Cohasset, Mass., W. B. Heath. Drowsville, supplied by M. E. Foster. East Braintree, Mass., W. J. Kelly. East Greenwich, Ambrose Field. East Mansfield, Mass., to be supplied.

East Providence and Riverside, C. S. Davis. East Weymouth, Mass., W. I. Ward. East Weymouth, Porter Church, to be supplied. Foxboro, Mass., W. S. Foster. Hanover, Mass., C. H. Williams. Hebronville, Mass., O. A. Farley. Hill's Grove, G. H. Butler. Hingham, Mass., supplied by W. J. Hambleton. Hope, E. S. Hammond. Hope Valley, C. B. Bromley. Hull, Mass., W. H. Butler. Mansfield, Mass., E. F. Studley. Nantasket, Mass., R. C. Miller. Newport—First, J. H. Allen; Middletown, R. S. Moore; Swedish, K. R. Harris; Thames St., G. E. Brightman. North Easton, Mass., H. D. Robinson. North Scitoun and Randolph, Mass., J. T. C. Smith. Pawtucket—First Church, C. W. Holden; Thomson Church, W. L. Hood. Phenix and Washington, C. H. Smith. Pontiac, supplied by S. Moody. Portsmouth, J. N. Geisler. Providence—Asbury, J. H. Rich; Broadway, J. O. Randall; Chestnut St., A. J. Coultas; Cranston St., F. J. Follansbee; Hope St., J. S. Bridgford; Mathewson St., M. S. Kaufman; Mt. Pleasant, supplied by C. A. Lockwood; St. Paul's, W. S. McIntire; Swedish, C. F. Thorsblad; Tabernacle, W. E. Davis; Trinity, J. M. Taber. Wanskuck, R. C. H. Washington Park, J. L. Streeter. Rockland, Mass. Central and Haterly, supplied by N. D. Bigelow. South Braintree and Holbrook, Mass., W. H. Allen. Stoughton, Mass., S. M. Beal. Wakefield (P. O. East Greenwich), J. E. Hawkins. Warren, H. W. Brown. West Abington, Mass., supplied by W. F. Geisler. Wickford, C. H. Ewer. Woonsocket, H. B. Cady.

F. D. Blakeslee, Principal of East Greenwich Academy; member of East Greenwich quarterly conference.

S. S. Cummings, Agent of New England Home for Little Wanderers, Boston; member of South Braintree quarterly conference.

J. H. Nutting, Chaplain of Rhode Island State Institutions, Cranston, R. I.; member of St. Paul's (Providence) quarterly conference.

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